The Pastor

JANUARY, 1956

The Pastor

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THE COVER: Many churches are victims of damaging fires and accidents, such as this one in Pawtucket, Rhode Island. C. O. Jackson discusses this problem and its remedy on page 30. Photo by George L. Goodreau. Used by permission of National Fire Protection Association.

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Your Right to Say It

RTY OF THOUGHT IS THE LIGHT OF THE SOUL"—Voltaire

Women Ministers

. . . Brother Bucke ["Monday Nov., p. 11] touches on many forthright and thought-provok- r. I have long appreciated his ributions. The last few articles tten have been more or less (as erpreted them) written with the uments proposed but no decision order that we the readers might conclusions. Interpreting him in my following comments are not t him, but I hope through him to the question "Should Women ed Full Ministerial Status?"

ting or rejecting women into the ip of our annual conferences we he same moral position wherein or reject the Negro pastors and gregations. . . .

y rule we can raise in accepting to the ministry of an annual con- the rule of qualification by train- lesire to serve, plus full commit- he Christian way. Anything less rictions imposed because of sex, social position are certainly less) called Christian.

the latent threat of organized fear them not—perhaps because I n married to one for a few years ad the privilege of working with derful WSCS groups in my var- ches. . . .

this matter of congregational ac- is quite a threat—Old Mystic in the East has shown us what a tion can do if we stop meddling m. If someone has merit to earn intment of a district superintend- only covetousness I would have em to have a successful ministry. d use the same argument in regard appointment of a Negro district endent over me or a Negro bishop ea. Perhaps if "East Cupcake, First would refuse to accept a qualified pastor, we could be like the Roman bishop of Louisiana, let the church ed until they become Christian. yes, but anything less is not being n. . . .

ROBERT D. SIMISON
City Methodist Church
City, Kan.

Rely on Women

: . . . I will grant that all the prob- suggests will probably arise. I have at a cabinet has had trouble plac- e of the men who are full members. e never let this, however, keep us ceiving more men into full con-

bothers me most is that we are to let women do the work that men refuse to do, but we won't allow them equal pension rights. True, in some instances the men cannot afford to do it because of family obligations, but there are situations that men refuse to go to that could support a man. We have to rely on women or many of our pulpits would be vacant, yet we do not allow them equal pension rights that we would a conference member that filled the same pulpit.

If they are going to do the work of a conference member and can qualify on all conditions of membership in the annual conference except sex, then let's be fair and give them all the benefits of voting, pension, etc.

If Methodism can't overcome the problems that Bucke (honest he's my friend) has mentioned, then we are after all a pretty small church.

CHARLES T. RINKEL, JR.
the Methodist Church
Irwin, Iowa

Not That Bad

EDITOR: My friend Emory Stevens Bucke must have had a blue Monday. . . . We're glad he's getting over some of his fears such as "organized bishops"—but these "organized women" and woman conference members!

It might interest your readers to know that at least in one conference the prime mover in this matter has been a church woman who is not concerned with promoting something for a "national organization" but is motivated by a sense of shame for the archaic position of her church in their denial of the "rights of women as women."

There seems to be some—in fact much—discussion along the line Emory introduces in his article when he shifts from his discussion of the organization and work of the W.S.C.S. to the conference membership phase of the question. I believe that when the church votes this, a way will be found to apply the legislation.

More than that, I doubt if there will be a great rush of women for conference membership. In the first place few will be qualified educationally for membership, and conference boards of ministerial training are not likely to let down the bars in any wholesale manner, if at all.

Let's feel sorry for East Cupcake in their dilemma as pictured by Dr. Bucke. But it may not be as bad as he thinks, or as [bad as] some of the administrative and detached conference members believe. Besides some of the women preachers we know would really make East Cupcakes mighty nice to have in the conference appointments.

JOHN K. MONTGOMERY
Grace Methodist Church
Cambridge, Mass.

Politics Would Interfere

EDITOR: I do not agree with Brother Freeman [Nov., p. 4] that the retirement rule of compulsory retirement at age 72 be liberalized to allow a Conference Relations Committee to permit selected men at 72 to continue in the active work in the churches they have been serving. Politics and pressure would be brought on the committee and old men would continue to serve important churches long after their usefulness had ended.

As I must retire at the next conference, in good mental and physical health, and would like to stay at my present charge the rule affects me. But I am for it, Brother Freeman, who is serving a church, is an illustration of the fact that there are many opportunities for service by supply pastors.

DAVID SIMPSON
the Methodist Church
Logan, Iowa

A Conference Right

EDITOR: In view of H. T. Freeman's call for revision of the rule for automatic retirement at 72 of Methodist ministers, it should be pointed out that there is a way to keep ministers active after that age. This I pointed out in an article to THE PASTOR on the significance of Decision 105 of the Judicial Council on the Supernumerary Relation, an article which the editor saw fit not to print.

The basic principle and heart of [Judicial Council] Decision 105 is as follows: "the right to vote . . . on all matters relating to the character and conference relations of its ministerial members" is specifically *reserved* to the Annual Conference by the Constitution and cannot be abridged by any act of the General Conference (see paragraph 22, 1952 Discipline).

Paragraph 368 automatically retires a member of conference at the age of 72 and thereby denies the conference its right to vote on a conference relation. But Decision 105 says that this right "cannot be abridged by any act of the General Conference." Hence the conference has a right to vote on whether a member retires at the age of 72 or not. For the right to vote means the right to vote in the negative as well as in the affirmative and vice versa, or it is not a genuine vote.

Under Decision 105 (now the law of the church) a conference can vote to keep its members in the active relation after the age of 72, if it so desires. On any appeal, the Judicial Council must sustain the conference action, or reverse Decision 105.

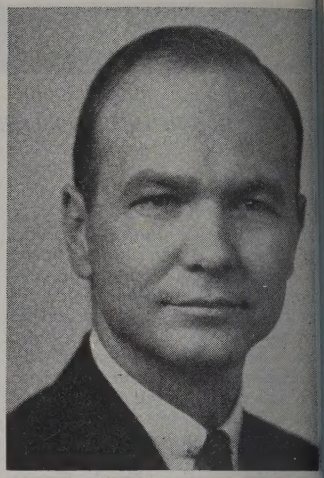
EDWIN A. HARTNEY
Asbury Methodist Church
Forestville, Conn.

Only a Suggestion

EDITOR: May I assure those who took the pains to write that, in my simple article in the October issue of THE PASTOR entitled "Interwoven Communion Service," it was not my intention to provoke a controversy or to violate the proprieties or to seem "unorthodox" in procedure. The purpose

(Continued on page 48)

The Ministers' Retreat



"Getting away" for awhile can open up wells of inspiration that are so easily clogged by the steady pressure of pastoral duties.

By RANOLD F. PLOTT

ONE OF THE MOST encouraging signs of the times in the area of the pastor's life and work is the growing demand for ministerial retreats. The spring, and particularly the Lenten season, is becoming increasingly significant as a time for busy ministers to get away for "a little space from daily tasks set free."

A ministerial retreat is a spiritual adventure, however, that presents at least two dangers. The first is that it will be poorly planned and that casual preparation will be excused with the unrealistic proposition that "we shall simply let the Spirit lead."

The result is often a tragic frustration for some and no more than an emotional tickle for others. Most ministers will probably go away from a haphazard retreat thinking that they could have spent the time more wisely in the privacy of their studies.

May Lose Corporate Nature

The second danger is that the corporate nature of a retreat is likely to be lost in a conglomerate of individual prayer and meditation. Protestant ministers are likely to think that before God each soul stands alone in a worship situation, alone to be heard, alone to be helped, alone to be saved, alone to be guided.

They are inclined to look upon a retreat as hardly more than an accidental assembly of individuals, who individually will sing the hymns, who individually will say their prayers, and who individually will receive their strength from God.

They may gather not to perform a corporate act toward God, but rather that each might be individually instructed, encouraged, and edified, in proportion to his own individual Godward mood.

There is failure and disappointment in a retreat that ignores these two dangers.

It fell my lot sometime ago, upon the request of the district superintendent, to prepare a retreat program. This I did with careful effort to avoid these pitfalls.

The program was designed to develop a high mountaintop experience in the morning through corporate worship, from which vantage point the second half of the day could be spent in a fellowship of minds.

The first half was corporate and liturgical in nature, the second half self-expressive and informal. Wisely used, *The Methodist Hymnal* and the Book of Worship can be most effective helps for a retreat program.

The day's activities started at nine o'clock with a sermon preached by a pastor from some other district, a man who had the reputation of being a "preacher's preacher." This sermon was designed to set the tone for the worship to follow.

Four Introspections

Introduced by the hymn "Breathe on me, Breath of God," number 180, and a collect, the retreat then proceeded into a series of four introspections.[1] These introspections, written out in full on a printed program, were read by the conductor, in this case the district superintendent, in order that the corporate nature of the service could be preserved.

The first introspection concerned the affirmation, "I am in need." It inv several recognized needs of the r ter: (1) to face his pride, (2) t his tendency to struggle for powe place, (3) to face his temptati spend his time with trifles, and face his possible loss of vision.

Each of these parts of the first spection were followed by appro scripture read by certain preass persons standing wherever they w the congregation.

At the close of the introspection was a minute of silence during each minister offered his own pe petition, expressing his own peni his own need, and his own plea f vine mercy and help.

This was followed by a corporate of Self-examination," page 218, a corporate "Prayer of Supplica page 217, closing with the hymn " of God, descend upon my heart," ber 179.

'Salvation for Me'

The second introspection pertain the affirmation, "There is salvatio me." Divided into five parts, it tr (1) the setting of higher standar personal devotions, (2) becoming diligent in the study of good books developing a more personal relatio with those whom we serve, (4) for better habits of recreation for the ister, and (5) the need of God i minister's life.

As in the first introspection, ea these five parts was followed by a propriate scripture reading.

There was again the silent pray which each minister was invited to his own petition for deliverance those sins that reduced his usefu and effectiveness, in the confidence God would hear and the miracle of

RANOLD F. PLOTT *is pastor of Grace Methodist Church, Winfield, Kan.*

[1] Hymn numbers refer to *The Methodist Hymnal*, and page numbers to the Book of Worship.

would re-establish the old re-
as though it had never been

rospection was concluded with
y of Deliverance," page 226,
anticle of Redemption," page
ved by the Gloria Patri and the
mazing grace," number 209.
rd introspection was related to
nation, "I am grateful." There
r parts to this section: (1)
for the church, (2) gratitude
otherhood of the ministry, (3)
for one's own congregation,
gratitude for Christ, together
r respective scripture readings.
prayer then became an oppor-
each minister to offer his own
f thanksgiving and praise for
blessings were peculiarly his.
ing the third introspection was
y of Thanksgiving," page 228,
ite," page 242, and the Gloria
sing with the hymn "For the
f the earth," number 18.

a Mission'

urth introspection had as its
on, "I have a mission." The
arts with their scripture read-
uded (1) I shall preach Christ
nswer to the appalling lostness
orld, (2) I shall practice what I
(3) I shall declare fearlessly the
od for my people.

prayer offered each minister
nce to affirm his own high im-
s and his own petition for di-
p in the fulfilment of those im-
s.

vas followed by "A Litany of the
Will," page 227, and "A Canticle
ry," page 248, and the Gloria
he hymn "A mighty fortress is
," number 67, the "Nunc Dimit-
ge 246, and the benediction
he morning worship and liturgi-
ion of the retreat.

l be noted that these introspec-
low the pattern of the basic ele-
n a religious experience—recog-
f need, the need met by a great
n, which issues in deep grati-
nd climaxes with a high inner
sion.

wing lunch a half-hour was set
r a brisk walk. Two miles, one
ch way, were recommended for
-bodied brethren, and most par-
d with enthusiasm.

ual walk along a soft, dirt road
open country in the spring is
a wonderful spiritual and physi-
erience for a minister who has
see and ears to hear. Then, too,
walk will tend to dissipate the
drowsiness that nature encour-
th a full stomach, for alert minds
ded for the afternoon session.

wing the walk we held a forum on the subject, "Practical Techniques for a Minister's Personal Devotions." This was turned into a testimonial affair, as most ministers respond to this situation with gusto.

After an hour and a half we closed with the hymn "A charge to keep I have," number 287, and our guest minister preached his final sermon of the day. "Stay, Master, stay," number 122, was the hymn chosen to close the retreat at 3:30 P.M.

On the last page of the retreat program was a space for the minister's own commitment, which at the close of the day, at his own time and place, he could record as a permanent record for none but himself and God to see.

There is some division of opinion as to whether wives should be invited to such a retreat. In this particular retreat the wives did come.

I am of the opinion, however, that a retreat for ministers should be exclusively so, for there are times when a minister needs to be able to bare his soul without the distraction or possible embarrassment caused by the presence of even an intimate companion. This, I am aware, is a moot question, and a relatively minor issue.

Avoid Distractions

The logical person to serve as conductor and co-ordinator of the retreat would be the district superintendent. If he must delegate someone for this task, it ought to be a minister outside the district having the retreat.

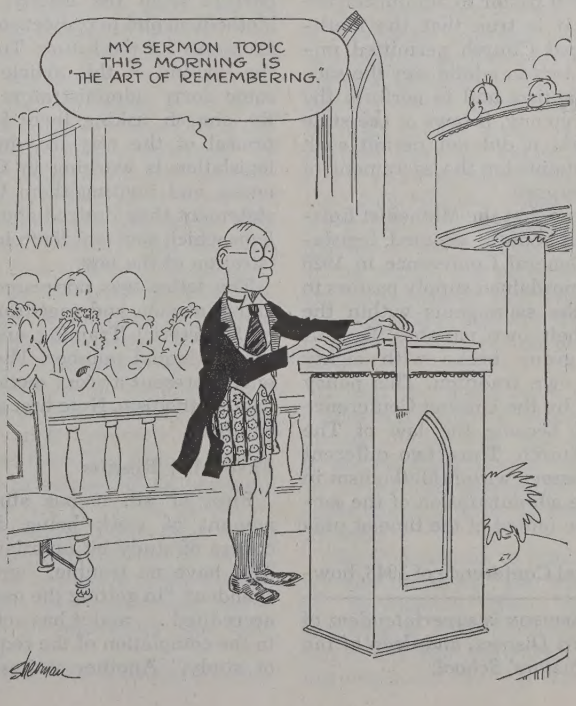
There should be a minimum of distracting movements. If there is to be a song leader, he should remain in a suitable position to handle this task without having to move about.

Usually a group of ministers will sing well without a leader, and in the liturgical situation of the morning session it is probably best to dispense with a song leader. A skilled pianist or organist would be quite capable of handling the problem.

Location is another important factor. No retreat should ever be held in an urban situation. Nearly every district has some quiet and picturesque spot where a country church is set amidst a scene that speaks of peace and beauty. Here the retreat should be held, keeping in mind, of course, desirable worship facilities and accessibility.

A minister is supposed to have private reservoirs of inspiration upon which to draw, and that is true to some extent. He does have his books and the quiet hours of study and prayer in his hideaway in the church or parsonage. But as church administration becomes more complicated, the demand upon his time becomes more clamorous.

To free the choked wells of inspiration, the pastor must get away from the busy concerns and the pressing cares that burden his days. He needs a quiet sanctuary somewhere in company with men of like mind and need, and there a worship experience planned and executed to do for him what he cannot do for himself.



Approved Supply Pastors And the Sacraments

In a query of bishops and other leaders across the church, this writer found that Methodism's law permitting unordained pastors to administer the sacraments is "working," but it is also hurting the church and its concept of ordination.

By CLAUDE GARRISON

THE LAW OF The Methodist Church permits an unordained pastor of a charge to administer the sacraments within the bounds of his pastoral charge and, if the laws of the state permit, to perform the marriage ceremony, *"provided:* (*a*) he has passed the course of study for admission on trial . . . , and (*b*) each year thereafter he passes one full year of the course of study looking to full ordination" (Discipline, paragraph 308). Failure to complete annually one full year of the course of study deprives the unordained pastor of this privilege.

This law, enacted by the 1952 General Conference, is a wide departure from the historic position of The Methodist Church which has not permitted the unordained pastor to administer the sacraments. It is true that the Methodist Episcopal Church permitted unordained pastors to administer the sacrament of Baptism and to perform the marriage ceremony, if laws of the state permitted, but it did not permit such pastors to administer the sacrament of the Lord's Supper.

It is also true that the Methodist Episcopal Church, South, adopted legislation at its General Conference in 1926 permitting unordained supply pastors to administer the sacraments within the bounds of their own parishes. By this action the group broke with eighty years of its own tradition. This policy was adopted by the Uniting Conference of 1939 and became the law of The Methodist Church. Thus, two different streams of history within Methodism in regard to the administration of the sacraments were united at the time of unification.

The General Conference of 1948, however, reaffirmed the historic position of Methodism and made it unlawful for unordained pastors to administer the sacrament of Holy Communion. In harmony with the position of some of our sister churches, the resident bishop, under this legislation, could grant an unordained pastor serving a church within his area permission to administer the sacrament of Baptism and to perform marriages within his parish where the law of the state allowed it.

The General Conference of 1952, then, returned The Methodist Church to the position which had been held in the Methodist Episcopal Church, South, only since 1926.

The purpose of this article is to note the results of the present radical departure from the historic position of Methodism and to project some practical proposals for the future. To prepare for the writing of this article I wrote to some forty administrators throughout the church, asking them for their appraisal of the way in which the new legislation is working in their conferences, and inviting them to make any statement they desired about the problems which confront them in the administration of the law.

The letter was addressed to bishops and chairmen and registrars of Boards of Ministerial Training and Qualifications in equal number. Their constituents represent a cross section of American Methodism. Note first the favorable results.

Favorable Results

First of all, it has stimulated the amount of work being done in the course of study by unordained pastors. "We have no trouble," writes one respondent, "in getting the men to become accredited . . . and it has acted as a spur to the completion of the required course of study." Another writes: "It is the only method that has succeeded ting the men to do the course of

In one area, according to the practically all of the approved pastors go to the Pastors' Sch year by year are making prog the course of study. Attendance proved Supply Pastors' Scho doubled. The amount of assigne being done by the unordained on the increase.

More Methodist folk have the opportunity to receive the sacra the Lord's Supper than ever This is good. As one bishop wri the sacraments are necessary people's development, the should do everything possible t the sacraments available as frec as possible."

The legislation has also placed odism in a more favorable light i communities where sister den tions do not validate their minis educational requirements. It is cl and in many instances rightly, t unordained Methodist pastor wh not have the right to administ sacraments is put to a great dis tage wherever his work is carr with such denominations as neig One bishop writes, "It should be p out that here, where Methodis mains a rural church, are peopl do not understand why the Met pastor does not have the author his neighboring church. The co frequently works to our hurt."

Most of my respondents declar the legislation is "working," that and means have been create Boards of Ministerial Training to i ment the law satisfactorily. This be expected. Methodists, in the achieve fine teamwork and set selves to the job of obeying the pline. In the words of one bishop decided we could make it work it works!" It is not surprising favorable results have followed.

Not All Clear Gain

There is another side of the pi however. All is not well. While i stimulated study generally, the req ments of progress in the course of are being ignored in some quarters chairman writes, "One chief pro arises when our men on one si U. S. Highway No. —, who canno minister the sacraments, discover men across the road in another ference, but in identical categories do so." Obviously, a Board of Mini ial Training and a cabinet are ign the Discipline.

My respondents are strong in criticism of the district superinten who, in many cases, are not too e ing in requiring the supply pasto

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CLAUDE GARRISON *is superintendent of the Cincinnati District, and dean of the Ohio Area Pastors' School.*

the Discipline. "The major attending the administration esent law," writes one regis- m to lie in the attitude of the perintendent."

s the strongest statement s difficulty comes from a board , "It is not working out as well hoped. Supervision has been some bishops have been too the interpretation of the law. oys are serving as supplies and aking the course of study, yet administrating the sacraments. ull co-operation of the district ndents, which cannot always e law cannot be enforced. The Ministerial Training cannot e administration of the law."

s being ignored, the present eating a sizable problem of ac- on. Trouble arises when a man e to administer the sacraments , because he has completed cer- lies, but is ineligible the next ause he has failed to continue es. It is embarrassing to explain an cannot administer the sacra- *ecause he has not read a book.* y the church loses face.

is strong objection, further- the fact that the privilege of ering the sacraments is being a disciplinary measure to goad their studies. Writes one chair- ly personal objection in the be- and still, is that the sacraments ere intended as a whip for lazy . We have tried to solve a dis- y problem with a set of sacer- eans, and my conscience bothers hat point."

e same vein a bishop writes: "I very much to using the right to ter the sacraments as a disci- measure to train preachers. I or years the ——— church has t as a whip over both the rs and the people. The present is very good for making the rs take their studies seriously, think the sacraments are too to be used as a disciplinary e for preachers. . . . I am in favor g other means to discipline the rs and make them take their g."

departure from the historic po- of Methodism works a further ap: it breaks with the wider fel- o of all the churches of Christen- minister writes, "Methodism is nunion within the Holy Catholic . The life and worship of people Methodists is rooted in a definite f looking at things which can s ancestry through the evangeli- ival of the eighteenth century, otestant Reformation of the six- century to the New Testament."

At a time when the evangelical tradition needs unity on the world scene as never before, it is nothing short of a tragedy that Methodism should adopt practices so radically different from historic Christian usage as to appear indifferent to the ecumenical witness of the Church. Yet that is precisely what we are doing as long as we continue the practice of permitting unordained ministers to administer the sacraments.

The Witness of History

The Commission to Study the Ministry, appointed by the 1948 General Conference and reporting to the 1952 General Conference, had this to say: ". . . The witness of history is clear—the Church from the beginning has set aside its ministers by a public act of ordination and it has not allowed men who have not received this sign of its approval to administer the central act of Christian worship, which is the Sacrament of Holy Communion. This is not to say that the ordination ceremony has been always the same. . . . But the central significance of this act by which the Church announces its conviction that God has called certain men into the ministry has never been diminished.

"Nor did the Reformation minimize the meaning of Ordination. It took no supernatural view of the rite of Ordination itself, and it definitely rejected the Catholic belief that an ordained priest ceased to be a man and became possessed of powers to turn wine into blood and bread into flesh. The Reformers believed in the priesthood of all believers and they did not recognize priests or pastors as infallible. *But they never ceased to regard Ordination as having a central place in the life of the Church* (italics added). No unordained pastor was allowed to administer the Holy Communion. . . .

"This has been the faith and practice of Methodism. We cannot read our history without being aware of John Wesley's willingness to adjust his ideas to fit practical situations. With the need of men to hear the Gospel as his ruling passion, he would preach in the fields if necessary, even if he felt he had become vile in so doing. . . . Yet—and this becomes of astounding significance when observed within the framework of Wesley's free spirit—he never suggested that the Sacrament of Holy Communion could be administered by any but a duly ordained elder of the Church" (*Journal of the 1952 General Conference,* p. 1656).

Methodism's spirit and example have strengthened the ecumenical movement. Her loyalty to the World Council of Churches cannot be gainsaid. Yet her present departure from her own historic principles concerning ordination and the sacraments (as well as those principles of her sister denominations) is little short of sabotage to the ecumenical movement.

Not all the criticism leveled at the present legislation has come from the sacramental corner of the church. One bishop writes, "From the very beginning I have had some serious question about the wisdom of letting unordained men administer the sacraments of the church. . . . I think even in our more or less informal approach to the sacraments, they should be made to have some significance to the ministry and to the people of the church, and that they should be administered only by men who are duly qualified and properly trained to make them significant.

"As I have been in years past in some of these little churches where approved or accepted supplies who had no training went about administering the sacraments, it was a scandal and a reflection upon the quality of our churchmanship. I know some of the other men are pretty awkward about these procedures also! Nevertheless, I think as a church we should be very jealous of the fact that when the most sacred ceremonies of the church are performed that they are performed by men who know what they are doing, and why they are doing it, and how they should proceed in the matter."

These, then, are some of the difficulties and problems which confront us during our present legislation relative to the administration of the sacraments by unordained pastors. Such disadvantages ought to give us great cause for thought.

The Commission to Study the Ministry also declared, "The whole problem of unordained men serving our churches is a diminishing one." How can it be? The seminaries are producing only about two-thirds as many min-

isters as the churches need. The slack is being taken up by supply pastors. The pressure on the church to use these men to administer the sacraments will doubtless increase. According to the Department of In-Service Training, in 1954 the number of supply pastors increased 5.6 per cent while the regular conference and on-trial ministers increased at a rate of only 1.2 per cent.

One bishop wrote, "Since our conference admits none to conference membership who is not a graduate both of an approved college and an approved seminary, we are dependent upon seminary men who for the most part would be unwilling to accept some of these outlying posts. We find some of our approved supplies adequate and satisfactory in these locations."

I believe the bishop is describing a situation which is common in the annual conferences. Obviously, this is a problem which is not likely to diminish. Under such conditions there is no way around the fact that Methodism will have a two-class ministry—the approved supply and the conference member.

What Can Be Done?

First of all, we can refresh our appreciation of the local ministry. Local deacons and local elders have a well established and respected position in the Methodist ministry. Believing as we do in the universal priesthood of all believers, we are saved from any shallow view of their importance. They have a valid ministry.

We are prone to identify ordination with conferences, one of the outward signs of the Church so conspicuous in Methodism. But there is a place for the local ministry. We ought to encourage it more actively and train it more thoroughly. If more schools are needed, more can be established. If the church is sufficiently concerned to help the pastors get release from their work during the period of the school sessions, attendance at such schools will continue to rise.

During the summer of 1954 I served on a committee appointed by the Department of In-Service Training to study Methodism's program of education for approved supply pastors. We found them doing excellent work. With proper encouragement from the church, these schools will become even more important instruments for the training of unordained men. Here the local ministry can be enlarged.

It would be tragic to permit the local ministry to drop out of our ranks as pastors. Perhaps an illustration from a sister denomination will help to point up the validity of their ministry. A man was in the depths of alcoholism, having lost family and a lucrative chemical business when he met Christ as Savior and Lord. He was too old to be expected to go to the seminary. His proficiency was measured in terms of passing the church's canonical examinations, the counterpart of Methodism's course of study.

One of his colleagues writes, "Anyone who sees him by a hospital bed, or helping an alcoholic, or preaching, or putting his hand on a young Methodist minister's shoulder and telling him that God will clarify denominational confusions, could not deny that the Holy Spirit is operating in and through his ministry."

Methodism confronts such a man with the opportunity of serving in *the local ministry*. Likewise, Methodism contends that she cannot receive him as a candidate for admission on trial in an annual conference without a bachelor of arts degree, or an equivalent or higher degree in liberal education. But the fulfilment of academic standards, *per se,* does not validate credentials for the ministry.

Men with the required academic attainments often fail because of the cultural difference beween themselves and the people. Other men of humble training often have singular success where fewer cultural barriers exist.

In some sections of the United States The Methodist Church is in danger of losing her opportunity to serve because *the local ministry* is not being used in large enough measure. Those men who *are* being used are often made painfully aware that they have a second-class rating.

The time is ripe for Methodism not only to tolerate her approved supply pastors but to make it clear beyond the shadow of a doubt that they, too, *have this ministry.*

Second, we can take a longer look at the total problem. Our present legislation was passed largely on the claim that this was the best possible way to provide Methodists with the sacraments more regularly. It is now time for the General Conference to initiate a thorough study of appointment making as it relates to those parts of the nation where unordained men are being used in large numbers. Such a study should discover why the increased number of seminary graduates does not meet this need.

With vast fields crying out for more competently trained men and with the supply of seminary graduates at an all-time high, we need to know why they are not being sent into those places where the need of trained leadership is greatest. Surely there is some reason other than the unwillingness of young ministers to go where there is need.

Third, we can continue to per
to administer the sacrament of
and to perform the marriage c
where the law of the state perm
out granting them the right to a
ter the sacrament of the Lord
per. This is not to suggest t
means of grace is pre-eminen
all others. However, the witnes
tory is clear.

As we continue permitting s
ordained men who have not p
effort nor followed any strict dis
to have all the rights and privi
ordination, the very idea of or
in The Methodist Church is t
over an abyss.

Fourth, we can do more than
doing to administer the Sacra
those congregations who do n
ordained pastors. A district or
of districts, for example, can o
the elders in such a way as to
Holy Communion to such congre
more regularly.

We can also make larger use
superintendent. Where he
churches served by unordained
he can boil down the quarterly
ence and major in making Holy
munion a holy experience.

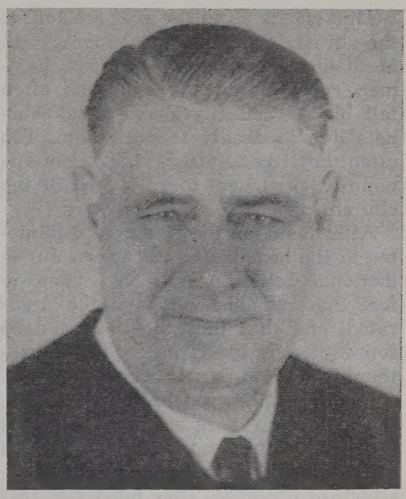
What a blessing it would be to
odism if her superintendents wer
missioned anew to go from ch
church sharing with their minis
the noblest level of Christian e
ence, becoming teachers of pre
in the down-to-earth job of bein
ministers of Jesus Christ! In the n
church they are becoming—in so
gards they have become—prom
agents, program hucksters.

We restudy almost everythin
Do we not need to restudy the
intendency in relation to this n
taking the sacraments to the peo

It is not within the province
article to deal with the deepest
lem which confronts us as we d
a valid policy for The Methodist C
in this matter. Methodism nee
make up her mind what her rea
tude is toward the sacraments
bishop wrote, "We Methodists s
out in the universal priesthood
lievers. Then we tried to take the
of apostolic succession in the mi
and mixed the two together an
surely are mixed!"

Sometimes we are accused of
neither fish nor fowl in our form
fact is that we *do* dwell in a la
in-between, a buffer state in h
between the Anglican and the
Church tradition. The local minis
not only indispensable in the pra
administration of the program o
churches in Methodism, but it is a
valid translation of our concept o
Church.

n Methodism Revive Dying Itinerant System?



A pastor who believes the itineracy is worth saving suggests how it might be done.

ROBERT CARL GRIFFITH

ING DAY always has its ele- ent of pain for the Methodist r, his family, and many of the in the congregation. My father o much during my boyhood that up a strong aversion to the idea ng. I have noticed that my mov- rs are fraught with colds and oat, which I have come to see conscious reaction.

ng farewell to a beloved pastor sy matter for the faithful either. hree or four busy years many have come to lean on him. And, ves and appreciates children, in ort time he has come to be the nister they have really known ed.

tory is probably apocryphal, but eal experience to many: A dear was weeping copiously as she with her pastor. "Now, now," e pastor, "don't cry; the bishop ing you a good pastor, a much one." "But that's what they told last time," she wailed.

Boasting

leaders have not quit boasting the itinerant system, but there is ubt that the itineracy is passing Bishop John W. Branscomb in *The Florida Methodist* (June), "A great part of the success of ethodist Movement can be at- d to our Itinerant Ministry. The of John Wesley is more mani- this phase of our work than any

r thirty-five years in the Meth- ministry, I cannot remember a annual conference when our s have missed the chance to praise the genius of Wesley in this matter. On many occasions I have heard them roar, "If you don't like the Methodist system, get out!" I have come to believe that most of this boasting, and much of this roaring, is solely for the consumption of preachers in the smaller charges, and designed to make them more submissive to "the will of God."

The bottleneck in the itinerant system of Methodism is at the top level. Most of the men who serve the smaller charges are still moving with regularity. If the itineracy is a stroke of genius, then why are there so many top-level exemptions? Our bishops seem to have a growing aversion to moving. The time is easily foreseeable when Methodists will learn to accept their chief pastors for a lifetime. That will not be good, for bishops are men, just men.

There are too many top-level pastors who fall under the temptation to stake out squatters' rights to big city pulpits as soon as they "arrive." It is interesting to note how many become indispensable, and the specious arguments given as to why they are indispensable. But, let such a pastor receive a fistful of votes for the episcopacy and, presto!—that pulpit can easily spare him. It is said that some of the brethren spend a lifetime coming up to annual conferences with blueprints for something in their breast pockets.

What Is Killing It

Assuming that the system is good, why, and how, are we discarding it? The responsibility rests at a number of points:

First, there is the General Conference, the legislative body of Methodism. That body is drawn largely from the top level in the church—bishops, district superintendents, city pastors, and the laity from city churches. Any erosion in the area of polity or otherwise is to be credited to Methodism's top brass.

Second, there are the bishops, whose authority in the making of appointments seems more absolute than God's. I am sure that some of them are anxious to let the Almighty lead them in the making of appointments, but they are as confused at this point as I am in some of the decisions I have to make. The fact remains, however, *they can,* if they will, do something about it.

Some conferences have actually voted for the itinerant system, only to have the bishop veto it. The pressure seems too great, almost entirely from the big churches, for the bishops to withstand.

A few Candlers distributed around might be good for us. I remember once when a city church board met and unanimously decided they did not want the man Bishop Warren Candler had sent. In fact, the chairman called him long distance to inform "Marse Warren" they would not stand for it. Conversation ran about as follows:

"When he gets here, he will find the parsonage locked." "In that case I will send the law to unlock it," said the bishop. Shouted the chairman, "If he does come, we will not pay him." The answer: "That is not my affair."

Well, the preacher came. The board met in firm decision to stick by their threat. Then a sensible layman said he was ashamed; others agreed, and when they got through they had raised the salary over the year before. The preacher was there, acceptably, for four years.

Third, there is the preacher who has at last arrived at the top. His circle of appointments has been cut to two, three, or four. He is a preacher, but he is very human. Anybody who has been in this ministry as long as I have can write the rest of the story.

ERT CARL GRIFFITH *is pastor of y Methodist Church in Hartsville,*

This brings us to the real reason for the breakdown of the itineracy in Methodism—*the sense of prestige.* Laymen representing big churches often talk big and selfishly. Bishops and cabinets live in deadly fear of them. Too often they live to satisfy, instead of appointing preachers for the good of the church.

After being on the episcopal committee in the last two Southeastern Jurisdictional Conferences, I have come to feel that our bishops have the areas rated, and that they too have a deep sense of prestige. This feeling causes them to wish to remain where they are, sometimes rather indefinitely.

Top-level pastors seem to have the top-level churches rated too, which often brings about an assumption of positions of privilege. They must wait until the right church is "open." Perhaps the pastor of the right church is also waiting for something to open.

How We Can Save It

If the itineracy is worth keeping, and I think it is, then what can we do?

First, the tenure of bishops on any one area should be limited to not more than eight years. Every General Conference has a number of memorials asking for this legislation. It is discussed, and not approved. If the itineracy is good, the example should be set at the top.

Second, there should be a reinstatement of a definite limited tenure for pastors, with moving certain at the end of that time, regardless of the so-called prestige and power of either church or pastor. This would eliminate some embarrassing situations for both. Appointments should be made for the full tenure also, unless extreme circumstances arise. This way our pastors would be encouraged to take the long view, plan for it, and work at it.

If a pastor has a good church, furthermore, he should not be allowed to "hog it." It is not good for the church and not good for the soul of the preacher. A few churches are hurt by the exchange of pastors, but many more are hurt because they keep the old one too long.

When John Brown stays at St. Simon's-on-the-Square for from ten to thirty years, that church is as likely to be Brownized as Christianized. Some very innocent pastor will have a short ministry following Brown, trying to get that church back to some vestige of spiritual life.

I am convinced that if a congregation has an able minister, they should share him. There should be no room in Methodism for a monopolized preacher, and, likewise, no room for a "closed appointment."

Monday Morning

by emory stevens bucke

On Electing Bishops

WHAT WITH some five hundred memorials already before the next General Conference asking for full ministerial rights for women, efforts by this scribe to stem the tide seem rather like a tack-hammer approach to the destruction of a mountain (see Monday Morning, Nov., 1955, p. 11). But let us have courage, brothers. It may be that The Reverend Mrs. Smith will do a better job—and a better job needs to be done.

Let us now turn our attention to the episcopacy. This office within Methodism has always been a good subject for conversation, and it will probably be discussed at Minneapolis next spring. Jurisdictional conferences elect and assign bishops under united Methodism's plan, but the enabling legislation must be passed by the General Conference.

Theoretically our bishops are for the whole church, but of course, in practice, they are actually jurisdictional bishops. This is caused by the hard political fact that no jurisdiction is willing to forgo an election to bring a bishop in from another jurisdiction's college. To meet this, there has been talk that it might be a good idea to have the jurisdictional conferences meet prior to the session of the General Conference for the purpose of electing whatever bishops are necessary. Such bishops—as well as the other effective bishops—could be assigned to their areas by a General Conference committee on episcopacy.

This plan has two advantages: it preserves the "sectional rights" argument of those who favor episcopal elections by the jurisdictions, and yet at the same time restores the idea of a general superintendency or episcopacy. It would mean that every four years the bishops' area assignments could be considered and that the regionalism which has "frozen" many good men could be thawed out. There do not seem to be too many legal obstacles in the way of such a plan, although it would call for a constitutional change.

Discontent Evident

I mention this idea because two types of memorials have been presented which reflect dissatisfaction with the present plan. One conference has asked that bishops be elected for twelve-year terms. Another has asked that when its bishop is sent out on genera missions—like the much- travels to foreign lands—his s paid by the board or agency services.

In the first instance—the pr limit the term to twelve years a feeling that this is a pleas of saying that some areas want of bishops and because of the tional situation there is no way such a move. If bishops coul signed by the General Confe serve anywhere in the chur problem would be cared for; b important, the entire church benefit from fresh leadership o while!

In the second instance—the asking the board or agency to bishop's salary while he is givi board his time—I see a reflec serious proportions. This mea under our present system, a b considered the sole possession jurisdiction and/or area wh serves. It is a diocesan concept episcopacy—yet we claim that t "General Superintendents." It i flection of the disease of regi that could bring about a creepi ralysis of Methodism's genius nectionalism.

We must look beyond the cri that flow around the church con the prolonged absences of the from their areas. Some of these cisms may be justified, and p some of them are based on the tions of the brethren to the prac raising money to send their b wife along on the trip. But the minor criticisms which can be fa the good judgment of the bisho more important is the questi whether or not Methodism is t tinue as a great connectional where *all* of its resources and *al* leadership can be put at work of the church.

In our present setup, the board taries are the only unhampered nectional leaders of the church. good—but not good enough. Th a significant body of opinion Methodism which believes tha bishops should be assigned by the eral Conference on a church-wid regional, basis.

Bishops are not in a separate ordination in Methodism. The ordained elders elected to the of bishop by the people. By traditi have elected them for life, becau have believed that they were m such caliber. If the church has l these men so much that it now co them good for only twelve years- let us do some honest reconsider

h Corner of a Program

ERSON whose drinking of alcoholic beverages roblem to himself and his community is one of any of four to five million alcoholics in the States today. To this company must be added o to three million persons who drink regularly ss. There are no accurate statistics, but such ative estimates as these have been worked out y by men competent in medicine and sociology. tent of human damage caused by problem g has led many to the conclusion that alcoholism he nation's number two health problem.

ly but effectively, Methodism's Board of Tem- has been taking a searching look at this prob- e staff, reorganized since 1952 under the leader- Caradine R. Hooton, is working to develop a nded approach to the broad drink problem in a which includes *education* in temperance, *com- t* of individuals to the alcohol-free way of liv- stinence), *legislation* to restrict the advertising, d use of alcoholic beverages, and *rehabilitation* holics. The board considers every one of these indispensable corner to the structure of its ance program.

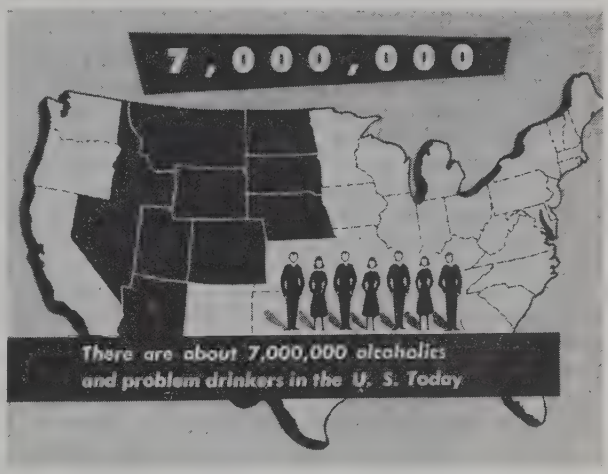
e of its most significant steps thus far, with re- the rehabilitation phase of its work, the staff board called together in November the pastoral ling professors from Methodism's ten theological for a consultation on the rehabilitation of alco- Present also were representatives of the medi- fession, voluntary rehabilitation agencies, the hurch, and ministerial education and in-service g interests of Methodism's Board of Education. vo days these persons sat around a table and with the discussion centering on the role of the er in rehabilitating the alcoholic and his training t role.

nation-wide group, meeting in Cincinnati, t that Methodist ministers must adopt a new d of approach if they are to help alcoholics. This pproach (which some, but not enough, pastors ing) involves a deeper concern for individual per- recognition that alcoholism is a symptom of a personality need; willingness to co-operate with ine and psychiatry, Alcoholics Anonymous and ilitation clinics, and other community agencies; tance of sound principles of pastoral counseling. rs need to see the church as a redemptive fellow- for the alcoholic as well as for any other child d. This "new" approach was contrasted with the itional" approach which involves moralism, in- nce, and unconcern for the alcoholic.

e consultants seemed to agree that there are no formulas or techniques for helping the alcoholic, hat the solution to his problem, like the solution y other human problem, must be an outgrowth of tian concern for the individual. Their discussion pointed to the need for pastors who are better trained in basic counseling and who have learned how to apply their skills and knowledge to specific problems such as alcoholism.

Basic to the new approach to counseling is the conviction that pastoral care cannot be separated from proclamation of the Christian Gospel. This is the distinctive element in the pastor's role as a counselor that sets him apart from the doctor, the psychiatrist, the professional guidance counselor, and others.

The church has many unused resources that need



only to be applied to the problem of helping alcoholics. Possibilities for future consideration by various groups within The Methodist Church were discussed at the Cincinnati consultation, including these: developing a skilled pastoral counselor in every annual conference; establishing in every local community a pastor trained in counseling and experienced in dealing with alcoholics who might consult with other pastors on specific problems; getting physicians in every community interested in helping the pastor with alcoholics; a closer integration of intelligent approaches to the problem drinker in the curriculum of the theological schools; seminars and workshops for pastors to provide orientation to the new approach to alcohol problems; return of alumni to the theological schools for workshops in counseling with alcoholics; discovery of what other denominations are doing with the problem; establishment of chaplaincies in rehabilitation clinics to train ministers; setting up of an alcoholic rehabilitation clinic in every Methodist-related hospital.

We commend the Board of Temperance for this creative effort to consolidate the forces of the church in working on one of the nation's most serious social problems. They are taking initiative in an area of human relations that the church has often neglected.

Pastors testify that counseling in alcoholism and marriage are two of the most difficult problems with which

they have to deal. Since alcoholism, basically a disorder involving human behavior, has ramifications in many realms of life (including law, medicine, ethics, politics), an attack on the problem is a task for the church at every level; but the pastor—the man who cares for the individual—is the key to rehabilitation.

Pastors Can Help Alcoholics

A TRADITIONAL view of the alcoholic is that he has brought all his trouble on himself, that he could change if he wanted to, and that he is not worth helping. The present tense is used here because the "traditional" view is still all too prevalent. To the question, "Is the alcoholic worth helping?" the church, when it is true to itself, must answer with a clear and unequivocal "Yes!" To the question, "Can the pastor help the alcoholic?" the answer is "Yes," but it is not a simple "yes."

There are new insights into the problem of alcoholism that have developed only within the past decade. A first project in helping alcoholics, then, is to do some reading: to find out the nature of the alcoholic and what can be done toward helping him. Many an alcoholic has been rehabilitated, and it is now known that there is hope for him even before he "hits bottom," under skilled guidance and with firm supportive counseling.

The pastor must be aware of the unique opportunity of the church as a redemptive fellowship in helping the alcoholic. This means that he must educate his lay people to accept the alcoholic into the fellowship at once, rather than trying to "reform" him first. This is often a tremendous hurdle to make.

A pastor who would help alcoholics needs to know what other resources are available to his own community: a physician, a clinic, a social worker, an Alcoholics Anonymous chapter.

A real question for the pastor of every church is the matter of how to find time for counseling with individuals over long periods. He must realize, therefore, that he cannot carry the load alone. That is, he must train certain lay members of his congregation to help—to make visits under the direction of the pastor, to be available on call for emergencies when the pastor must carry out previous engagements such as funerals and marriages and speaking engagements.

Still, a pastor must be willing to give much time to counseling if he would help people with their deeper problems. Sometimes it takes years to get an alcoholic to the point where he wants to be helped.

Most of all, the pastor must be trained to know when he can help. He must be able to evaluate each case as it comes along to determine what help is needed and whether a physician, psychiatrist, or other specialist is needed. The pastor has a role in every kind of problem, but he is a minister and not a psychologist or a doctor or a sociologist.

The minister cannot help if he has anxieties or personality problems of his own, and especially if he is inclined to use people to serve his own ends. Some ministers, because of their nature, temperament, and prejudices should not try to help alcoholics.

Some—but not enough—pastors are accep burden of helping persons with serious perso lems. One of them was present at the consul Cincinnati and enlightened the discussion a g with insights based on his experience in helpi than 150 alcoholics who are members of his ch has learned, he says, that you cannot change pe by being against them; (b) by ignoring them; o forcing them to do something. Because church pastors often have been guilty of attempting t or all of these, relatively few alcoholics turn church for help.

The basic ingredient in pastoral care is a de cern for persons in need. As a minister of the and a leader in the redeeming fellowship, the can do much toward helping alcoholics if he w pare himself for the task and educate his congr to help.

A Unique Gathering

THE MODERN pastoral care movement, wh developed within the past twenty-five ye based on the idea that ministers learn best by experience in counseling with people. The mo has initiated an increasing number of clinical t opportunities for pastors. Courses in pastoral c now available to ministerial students in virtually Methodism's ten theological schools, and most o have full-time professors teaching such courses.

When the professors of pastoral care met for th sultation on the rehabilitation of alcoholics, it w first time they had been brought together for an pose. This is one thing that made the meeting u and has important implications for theological tion in The Methodist Church. It suggests possil for faculties in other major departments getti gether occasionally as a Methodist seminary grou

The meeting in Cincinnati gave the profess chance to compare notes, to talk about some co problems of training ministers, and to engage in seminary fellowship with their colleagues in pa counseling.

Plans were made for another meeting of the pa care teachers at a future time. This will strength terseminary relationships in this field. It could le future gatherings where relationships of one discipline to another (such as theology and counse would be considered.

The consultation in Cincinnati was a concret ample of how a general board of the church can closely with our theological schools. This is a s element of major significance about the meeting church would profit if other general agencies s do this.

While Methodism continues to strengthen its e to meet the needs of supply pastors, through it fective Department of In-Service Training, it more and more to its seminaries (and Departme Theological Schools) for a better qualified min The gathering in Cincinnati is likely to bear good for Methodism and its ministry in the future.

Slants ON THE CURRENT SCENE

By T. OTTO NALL

on the Memorials

VHAT LESS inspiring than ng Paul's poem on love or the ith chapter of Hebrews is the reading the memorials to Gen- nference, with all of their ses" and "therefore-be-it-re- But these suggestions for a great church even greater ir moments.

dists are still methodists, for in that they throw their per- d ecclesiastical life into a cer- hod, and insist that leaders and s alike keep more than half an organization. By far the high- of suggestions for the Minne- eneral Conference has to do ious phases of Methodist organ-

oulling and hauling over the Jurisdiction and all its works, d bad, have taken this slant. n ten annual conferences have r its elimination, and about as r its retention. The others are somewhere between these two positions, with most looking to a careful study of the Cen- isdiction and a move ahead, on a schedule, toward the removal of discrimination and segregation. is not, as there was in 1952, a for streamlining and simplify- t at least one conference has or a careful study of the func- nd structure of boards and s, honest efforts to correlate erely combine and merge), and tablishment of governing princi- r the assignment of responsi- ."

same conference would like a f American life and the life of rld to make possible "the formu- of a long-range program for the ." If such an idea really gets n the General Conference, some ching results may be accom- d.

eformers

nodists are still reformers. The s talked about "reforming the ent, and spreading scriptural ho- throughout the land." Their t-day children have plans for re- g the world. So they talk about g the United Nations charter, op- posing universal military training, achieving total disarmament under international supervision, supporting and enlarging Point Four programs, educating for a just and durable peace, helping with the resettlement of refugees from totalitarianism.

Two widely separated conferences passed a statement that The Methodist Church does not support political candidates or parties, but urges its members to take seriously their political rights by voting in all elections, supporting candidates running for public office, and participating in political parties or working as independents. There is the sturdy claim that The Methodist Church insists on such political rights for its ministers, when they act as individual citizens. And he who thinks that this applies only to the United States does not know Methodists.

There are many memorials about alcoholic beverages. One conference wants a course in the effects of alcohol on the individual person and the community required of all seminary graduates.

The Methodist desire to "combine learning and vital piety" lies back of the founding and maintaining of our schools (even though we have started none in the last generation). Spelled out in more academic language, that is our Methodist slant on education. Our schools must not be sectarian, but they dare not be secular either.

Education Emphasized

A number of memorials deal with education. One conference has gone on record in favor of a four-year emphasis on this theme. Even more insistent is the church-wide appeal for better support for the schools that are entrusted with training of ministers.

Specific plans for more adequate funds are few and far between, but there is a general demand that ways be found. Three conferences want additional seminaries, in view of the fact that the ten now in existence are crowded beyond their abilities to meet the demands. One conference even asks that rules governing scholarship and loan funds be extended to make grants for chairs of Christian education (on a seminary level) in authorized colleges and universities.

There are suggestions for seminary courses in geriatrics and gerontology, as well as history and doctrine. Special courses for workers with students and youth are urged.

As might be expected, there are many proposals about ministerial salaries, tenure, and pensions. One conference would caution ministers on performing marriages for those who, in the judgment of the minister, are "not emotionally, morally and spiritually fitted for marriage." The conference adds: "In the case of divorced persons, special care should be exercised in determining such fitness."

One conference wants to forbid the employment of any conference member by any board or commission of the church until that minister has served four years on a charge, and no appointment could be held for more than twenty years without a return to the pastorate.

There are two memorials—one from a conference and one from an individual minister—asking a lifting of the ban on tobacco.

Numerically ahead among all the memorials are the requests for the necessary changes in the Discipline to permit women to become fullfledged members of annual conferences. One conference adds the provision that any woman minister who marries is to confer each year with the Committee on Conference Relations in regard to her continuance or "voluntary location status."

Interest in Lay Privileges

Most ministers are coming to recognize the usefulness of the lay people, and the laity are developing a self-consciousness that is altogether healthful. So several memorials suggest that an annual conference should have as many lay members as ministers in full connection, with at least one layman for each charge. Another suggestion would make it possible for supply pastors serving charges to vote at all except executive sessions of the annual conference, so that no church would be disfranchised.

One conference wants all annual and district conference lay leaders made members of the annual conference, by virtue of their offices. And one memorial wants the president of the district and conference Woman's Society of Christian Service to have the same relationship. There are numerous requests for full voting privileges for approved supply pastors.

The trends and tendencies, as reflected in memorials to the General Conference of 1956, indicate that Methodism is becoming more democratic, more education-minded, more interested in reform. If there is a new concern about beliefs, it has not yet appeared.

TTO NALL *is editor of the* Chris- dvocate, *Chicago, Ill.*

Servants of the Church

One topic of discussion as General Conference nears is Methodism's boards and agencies. A board secretary appraises here the function of the church's connectional officers.

By JOHN O. GROSS

"HOW IS THE traveling salesman?" was the greeting I received from a minister at a meeting which we attended. Whether this was said in a friendly manner or whether behind it lurked a feeling of derision is beside the point. The fact that the duties of a board secretary call for extensive traveling is generally known.

Travel is accepted as a necessary concomitant to the work, but it is seldom welcomed or enjoyed. That it would open up many unusual privileges seems apparent, especially to any who find their recreation in a change of scenery and new places. But to a board secretary it is *work*, even drudgery at times.

When a trip is anticipated, two questions generally arise: how to get to the place in the shortest time possible, and how much time will be needed for the work entailed. The answers implied here mean that a trip is for business only and rarely is one able to take advantage of the special opportunities found in the places visited.

An Exacting Taskmaster

The connectional officer is the servant of the church and the church can be an exacting taskmaster. The particular appointment for which he is scheduled in a church, conference, or special meeting naturally looms large in the planning of the ones who arranged it. Personal interests of the officers are, therefore, usually secondary.

Because of this consciousness and of his personal devotion to the cause he represents, the connectional officer meets all engagements, sometimes with a heavy heart because of sickness or cares in his own household; at other times in great weariness, disregarding his own physical welfare. The logical question at this point is, "Why does he do it?"

The work to which a connectional officer gives himself is a calling with a scriptural basis. Paul, in his letter to the Ephesians, said that God's gifts to men were varied. Some He made special messengers in order to build up the whole body in the unity of the faith and in the common knowledge of the Son of God. In Paul's day of small beginnings there were needs that called for a variety of gifts. In our day the needs have multiplied many fold.

The boards and agencies are to the local churches what the ordnance departments and research divisions are to the armed forces. They do the research to guide in the making of plans. They prepare the programs and study materials with which the local church operates. They watch over the interests of the church beyond its local parishes, operate the various institutional enterprises, such as educational institutions, hospitals, orphanages.

They do what may be described as the necessary extracurricular work of the local church. They are entrusted with the fiscal affairs of the church, and the value of the properties and trusts lying in the orbit of their responsibilities reaches into millions. This growth has not come by chance but through the labors of men whose talents for leadership and administration have been dedicated to Christ and his Church. They are men in most important, if not indispensable, places.

Methodism, perhaps more than any denomination, depends upon its connectional officers. One reason is that it is a connectional church and makes its plans on a church-wide basis. This responsibility naturally alerts the connectional officers to the church's challenges and prompts the forming of plans. These plans are not worked up but rise out of national and world situations.

No men have clearer views of the over-all demands upon the church than the connectional officers. Working in close harmony with the bishops and the district superintendents, they are in a position to know the local church as no other group. Methodism is geared to reach down to "grass roots," an do it.

The history of the formatio church's boards and agencie that they rose out of recognize The first connectional adventur church was the Methodist Pu House, founded in 1789. It was swer to Wesley's injunction: " care that every society be duly with books . . . which ought t every house."

Now this publishing house over 1,900 persons in jobs repre forty-five different vocationa ranging from skilled mechanica in printing to editing and pub Each year it prints in its plant than a million books and over dred million copies of periodic of the work centers about servic local church, directly or indirec

Another case at point was the tion of the Board of Missions. T of world evangelism to the local demanded some help beyond This made a mission agency a ne Through it every individual mer enabled to exert a personal influ extending Christ's kingdom thro the world. And because of the and concern of individual membe church's missionary program ha a mighty influence throughou world.

Next to the public school, the stands as the nation's most diliger cator. Teachers in churches need ing and understanding of methods in religious education. T lationship of education to a churc as ours is most strategic and it incorrect to say that the future church depends upon it. Understa research, and training must be a tinuous part of the whole plan.

Illustrations could be mult Suffice it to say that there is n

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JOHN O. GROSS *is executive secretary of the Division of Educational Institutions, Methodist Board of Education, and current president of the Council of Secretaries.*

ea of service now in operation
not demanded as a need to
nt the local church.
he Methodist Church is one of
st branches of the Christian
n the world, its needs will be
l varied. All of the specialized
the boards offer will not be
y each church, but the demand
will be enough to justify their
ion.
t be added that the richness
tiveness of the local church's
may be measured by the use
of the resources within its
ne pastor may find a certain
on superfluous and consign it
astebasket. Another may find
ne material he needs.
ublication of one inspiring idea
tify the cost of several issues.
all attention is upon hits, not
ber of balls pitched. Babe Ruth
nbered for his 714 home runs;
people know that he holds the
record of strikeouts—1,330.

eded Now?

ajor problem before the church
ne of regulation or curtailment
oards. It is in fitting them to
ne needs of the days in which
e. In this the boards themselves
helpful. While they must be
ic they ought not to project pro-
prematurely. One test of the
of any plan is in the demand
es for it from many quarters.
e board should justify its exist-
the fact that it *was* needed once.
t should be: *Is it needed now?*
should any board presume that
for any reason beyond the de-
f the church of which it is a
he creature must not become
than the creator.
boards are organized closer to
al church than many readily
ze. There are few, probably not
nual conferences without repre-
on on some board. The bishop of
rea is a member of one or more
Through the members and
direct correspondence every
dist has access to the persons re-
le for forming the boards' pro-
and policies.
board publishes a detailed re-
its operation with full informa-
its use of the church's financial
These reports are available to
ember of the church. In fact,
would please the boards more
o have a wide request for in-
ion about their service to the
. As the local churches learn how
board may supplement their
the goal of effectiveness en-
d for our church will be more
tely realized.

Problems of Desegregation In the Florida School System

A survey made in one Deep-South state shows that white and Negro leaders "simply do not understand" each other. This discussion of the study's findings may be helpful in considering the church's role amid racial tension. Race Relations Day is February 12.

By LEWIS M. KILLIAN

ON MAY 17, 1954, the Supreme Court of the United States, in the case of Brown v. Board of Education, declared that "in the field of public education the doctrine of 'separate but equal' has no place," since "separate educational facilities are inherently unequal." At the same time the Court requested the parties to this and other school segregation cases to present further arguments as to how this decree of principle should be put into effect.

Should it be ordered that, within the limits set by normal geographic school districting, Negro children should forthwith be admitted to schools of their choice? Or should the Court permit an effective gradual adjustment to be brought about? If the latter were permitted, should the Court itself issue detailed decrees as to how it should be done; should a special master be appointed to recommend the method; or should the lower, local courts be ordered to work out the decrees?

To put it mildly, this decision struck the American public, especially in the South, like a bombshell. It overthrew a legal principle of nearly sixty years' standing, and yet left unspecified just what we are supposed to do to comply with the new principle.

The fact that this decree created such a sensation does not mean that it was entirely unexpected. . . . A survey of the opinions of experts in the field of race relations, conducted six years before the decision was rendered, showed that a large majority were convinced that segregation has detrimental psychological effects upon Negroes, even when facilities are equal. It was the judgment of the Court that the weight of modern psychological findings was sufficient to justify their ruling.

In restoring the school cases to the docket, the Court also invited the attorneys general of states requiring or permitting segregation to submit briefs as friends of the Court, presenting arguments as to the manner in which the May 17 ruling should be implemented. The justices did *not* invite the attorneys general to reargue the question as to whether or not segregation is constitutional.

Our attorney general, Richard W. Ervin, had just two courses open for him. One was to remain silent, ignoring the invitation of the Court to present Florida's views as to how and when the transition from a segregated school system should be carried out. The other was to prepare a brief showing the Court the problems which would be created in this state by desegregation, particularly by abrupt, immediate desegregation.

Mr. Ervin chose the latter course because of certain convictions. . . .

Discover Potential Problems

To help him in the preparation of this brief, our attorney general enlisted the aid of a committee of educators and social scientists, both white and Negro. Just as the effects of segregation, held by the Court to be discriminatory, are essentially psychological, so the problems of desegregation are social and psychological as much as they are legal. Therefore this committee was asked to conduct scientific research to discover

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LEWIS M. KILLIAN *contributed to the preparation of the Florida brief in the desegregation cases while serving as coordinator of research for the Florida attorney general. This paper was presented to the Torch Club of Tallahassee, Fla., and printed in* The Torch *(July, 1955). It appears here by permission. Killian is associate professor of Sociology at Florida State University.*

as fully as possible, the problems which might arise in the process of desegregation.

The committee was not asked to conduct a referendum or a poll of the attitudes of the general public towards school segregation. The Supreme Court has in no way indicated that it would formulate its ruling on the basis of popularity or unpopularity. Furthermore, the committee felt certain that any public opinion poll would show that the majority of the white population of Florida is opposed to desegregation and to the May 17 [1954] ruling.

It was felt that the most practical type of research to throw light on the problems of bringing about desegregation would be a leadership-opinion study. This has sound sociological theory behind it. Experience in communities in other states which have attempted desegregation indicates that the course of events depends, not upon the attitudes of the general public, but upon whether the leaders with prestige and authority are determined to make desegregation work.

Therefore we wanted to ascertain the attitudes and opinions of authorities and informal leaders. . . .

Questioned Local Leaders

We employed two methods. First, we mailed questionnaires to nearly 8,000 leaders throughout the state of the following categories: peace officers; school principals, white and Negro; supervisors; school board members and trustees, PTA presidents, white and Negro; a variety of county officials; newspaper editors and radio station managers; members of the state legislature and nominees; and ministers. About half of these questionnaires were returned in usable form.

Second, we sent teams of interviewers into ten selected counties to conduct personal interviews with carefully chosen leaders, official and non-official, white and Negro. We secured 460 interviews in this way. . . .

I will briefly summarize our principal findings and state what we believe to be their significance.

In the first place, we found that in the state as a whole, about three-fourths of the white leaders were opposed in principle to desegregation. This was not true in Dade County, where 77 per cent of the white leaders polled agreed with the decision *in principle*. But we must remember that this was agreement or disagreement in principle only—these people varied as to what they thought should be done and as to what they thought they would do about the decision. For instance, while about 75 per cent of white leaders disagreed with the decision, only 30 per cent indicated diehard opposition by saying that they would refuse to co-operate or would actively oppose attempts to bring about desegregation.

On the other hand, only a very small minority of those white leaders who agreed with the decision believed that desegregation should be brought about immediately; the great majority felt that it should be brought about gradually over a long period of years.

This shows that, contrary to a frequently-expressed opinion, white attitudes in this state are not 100 per cent homogeneous in this matter. Further evidence of this is found in variations in the findings between different types of

KILLIAN

leaders and in different areas. In the questionnaire study we found that only 9.7 per cent of the peace officers responding agreed with the decision, while 53 per cent of the white principals and supervisors and 62 per cent of the ministers were in agreement. . . .

Now, what about the attitudes of the Negro leaders—principals, PTA presidents, school teachers in Dade County, and a variety of leaders in the counties where interviewing was done? Every bit of evidence we could find showed that the great majority of Negro leaders welcomed this decision. Furthermore, they were convinced that the great majority of the Negroes in their communities favored the decision.

What did these leaders, white and Negro, think about the problems of putting this principle into effect? Only a small minority of either group advocated immediate, complete desegregation. White leaders who accept the idea that segregation eventually should be ended advocated a very gradual, indefinite transition period, to begin only after a preparatory period of education. But the Negroes tended to ad transition beginning soon an completed within a relative time. As one leader said, "W want to pass this problem or children; we want it settled no

Can We Expect Violence?

One of the most serious conse which desegregation might brin be interracial violence. Theref asked questions concerning the hood of violence and the ability enforcement officers to control i a minority of both white and leaders expect serious violence i if desegregation is attempted, th widespread lack of confidence ability of peace officers to maint and order if serious violence do This is especially true of the officers themselves, except in County.

Certain other problems also likely to arise if desegregation tempted soon. There is a strong hood that many white children be withdrawn from the public s by their parents and sent to p schools. White leaders feel th problem of obtaining an adequat ply of white teachers would be sified by desegregation. At the time, the opinions of school board bers, trustees, and county superi ents indicate that Negro teachers encounter great difficulty in obt employment in mixed schools a they did gain such employme maintaining discipline in mixed c

One of our most significant fin is that white and Negro leader viewing this problem quite differ they simply do not understand other's viewpoints. The whites b that Negroes are opposed to deseg tion to a much greater extent Negroes seem to be. Yet the Ne think that whites will accept deseg tion much more willingly than our ings indicate that they will. Throug a much smaller proportion of N leaders than of white leaders serious problems arising in conne with desegregation.

This has been a very brief sum of our principal findings. What do mean? We certainly are not justifi saying that desegregation could be complished easily in Florida, par larly in the near future. It seems likely that the ending of segregati the next year would produce blood and a serious disruption of the p school system in many communitie

Some people will contend that th not true. They will point to comm ties outside the South and in border states where desegregation taken place without serious troub

widespread public opposition
dictions of dire results. But a
entist who has carefully re-
nese cases has concluded that
plishment of efficient desegre-
ith a minimum of social dis-
depends upon the following

ear and unequivocal statement
by leaders with prestige and
horities;
n enforcement of the changed
authorities and persistence in
ution of this policy in the face
resistance;
villingness to deal with viola-
empted violations, and incite-
violations by a resort to law and
nforcement action;
efusal of the authorities to re-
engage in or tolerate subter-
rymandering, or other devices
ing the principles and the fact
regation.
appeal to the individuals con-
n terms of their religious prin-
brotherhood and their accept-
the American traditions of fair
l equal justice.[1]

ur research shows that we can-
present expect these factors to
ent in more than a very few
communities. By and large, our
fficials do not believe that segre-
s wrong, nor are they confident
ey could make desegregation
ffectively in their communities.
ence of a firm, enthusiastic pub-
y of making desegregation effec-
uld create the type of situation
h those who are bitterly opposed
change would be most likely to
astic, even violent, action.

ul Outcome Conditional

uld be equally presumptuous to
that effective desegregation
ever occur in Florida. The exist-
f a large proportion of white
who, whether they like the de-
r not, say that they would com-
h the law, and the existence of a
ant minority of white leaders
ke the majority of Negro leaders,
with the decision, show that we
fluid situation with possibilities
nge.

aps some of you remember how,
1940 to 1944, people said that
s would never be permitted to
r and vote in the South. We did
study to see what happened to
rediction. We found that in 1940
were 51 Florida counties with no
s registered to vote; in 1944; 36;
, only 4; and by 1954, only 3. . . .
must conclude that if there is a
that desegregation can be

[1] neth B. Clark, "Findings," *Journal of ssues*, 9:54, No. 4 (1953).

worked out peaceably in Florida, it would be only under certain conditions. What are these conditions? One would be for the Court to hand down a decree which would give our people the feeling that the justices recognize local problems and will permit the citizens of the various communities to work out this difficult problem themselves, over a period of time [which was done in the decree of May 31, 1955]. We believe that this period of time must vary from community to community, for the problems vary in different areas.

Comments received on questionnaires and in interviews show that many white people feel that the Court has already ignored their local traditions and attitudes and that an order for immediate, compulsory desegregation would be a gross violation of state and local rights. We believe that an order to desegregate immediately, without regard to local conditions, would greatly intensify the problem. It might also cause many people who think that segregation is wrong, but that it must be ended gradually, to align themselves, reluctantly, with the minority who are willing to defy the law in order to preserve school segregation.

A second condition which the Research Advisory Committee feels will maximize the chances for a peaceful, lawful solution to this problem is the development of greater understanding and better communication between white and Negro citizens in the state and every one of its communities.

Until this momentous decision forced the question of segregation into a position of compelling prominence, discussion of the subject was almost taboo here in the South. Whites and Negroes almost never talked frankly with each other about the problem, and white people were reluctant to discuss it with each other unless they were sure that they didn't disagree.

Is it surprising, then, that white and Negro leaders do not correctly assess each other's opinion on this subject? It is still not customary, nor is it easy, for even the most conscientious white and Negro leaders to sit at the conference table together and try earnestly to work out their common problems. Today, however, every citizen of our state, regardless of race, is faced with a problem which deserves our best thinking. How can we preserve our system of public education of which we in Florida are so justly proud?

The Belfry Bat

Dear Cousin Cave Bat,

In this very vocal age, it is often a good idea to take an inventory of all the talking we do. Some of it is all sound and fury. The Bishop agrees with me and says that such a train of thought reminds him of the plight of the barnyard rooster.

It seems that the rooster saw the lady of the farm drop a ring of boloney from a sack she was carrying into the house. He ran to take a few pecks at the delicious morsel and then, to his delight, realized that the lady had not discovered her loss. This enabled him to devour the whole ring. He managed to hop up on the pump handle by the stock tank and there he enjoyed the warm sun and the full tummy.

Soon, however, the lady discovered her loss and came out to find the ring of boloney. She put two and two together and decided to punish the rascal. The rooster saw her coming with blood in her eye and made a valiant attempt to fly to a safer place. But because he was so full he dropped like a stone into the stock tank and there came to his demise.

The moral of the story, according to the Bishop, is that one should never fly off the handle when one is full of boloney.

How is your word inventory, Cousin?

Nocturnally yours,

Belfry Bat

Preview

Agencies Prepare General Conference Proposals

With General Conference approaching, Methodist general agencies are busy completing studies and preparing recommendations for the consideration of that body in Minneapolis, beginning April 25.

One of the chief proposals of the Co-ordinating Council, passed at their meeting in Chicago last November, will be establishment of a "Methodist Foundation, Inc." Four memorials calling for such a foundation were sent to the General Conference of 1952, but the idea was referred to the newly-created Co-ordinating Council for study.

According to proposals worked out at the Chicago meeting, services the foundation would perform are these:

1. An expert management and investment agency for churches and institutions.

2. A channel for gifts and bequests to The Methodist Church.

3. A way to save needed Methodist institutions in distress.

4. A means of offering special grants to churches in disaster areas.

5. Research into problems which have moral and spiritual significance.

The council will also recommend to the 1956 General Conference that the eight-year time limit for membership on general boards (Discipline, Par. 1104) adopted in 1952 be extended to a maximum of twelve years, and that some system of rotation be worked out. Despite requests from some boards that their membership be enlarged, the council so far has declined to agree to recommend any increases.

The agency will recommend continuance of the Methodist Committee for Overseas Relief as a separate unit for the next four years.

The council will also ask that the General Conference adopt legislation to make the establishment of a program journal (to promote the program of The Methodist Church through its general agencies) mandatory.

Preliminary conferences have been held by the Co-ordinating Council on a church-wide program for the next quadrennium that would include "emphases on strengthening and enriching the local church and interpreting and undergirding higher education." A final draft of their proposed four-year program is to be presented this month in Buck Hill Falls, Pennsylvania, to representatives of the Council of Bishops, the Council of Secretaries, the Council on World Service and Finance, and the Woman's Division of Christian Service.

A request that The Methodist Church simplify its national and regional organizational structure was worked out by a group attending the biennial Conference on Christian Education last November in Cincinnati.

Their resolution calls upon the next General Conference to institute a study of the functions of all the boards and agencies of the church and to draft a plan for the simplification of the organizational structure on all levels. This came from the conference's Commission of Executive Secretaries and Education Board Presidents.

Another recommendation from this group was legislation requiring a joint annual meeting of the Council of Bishops and the Council of Secretaries to consider the church's general program.

Also coming out of the Cincinnati conference was a petition that the General Conference "institute a study of trends in the life of our nation and world with a view of ascertaining the needs the church will have to face in the years ahead." It asks that the study be centered in the fields of church extention in new communities; the recruitment and training of ministers, missionaries, educators, and other professional workers; education of the laity for leadership in the church; needs of Methodist colleges and seminaries; and "the world-wide responsibility of our church is meeting the physical, mental and spiritual needs of men."

The education secretaries also ask the General Conference to hold future sessions in January or February in order that its actions might be placed on the agenda of spring annual conferences.

Memorials prepared by the educators' legislative committee include a recommendation that "a conference council be established in every annual conference of the church for the purpose of correlating the planning and promotion of programs and projects . . . the council to be composed of the resident bishop and his cabinet, representatives of the conference boards and agencies, and other administrative officers."

A resolution of the Commission of Children's workers requests the General Conference to specify that special training in child development and the religious education of children be made a part of the required training of Methodist ministers.

The Methodist Board of Lay Activities and the National Council of Conference Lay Leaders, in a combined meeting last November, adop morials to be tossed into the h General Conference. They resolutions:

that the Commission on Fi the local church be renamed t mission on Stewardship and and that it absorb duties of the optional committee on Steward

that each local church have lay leader (rather than the pres of having only a charge lay l the case of circuits) and tha elected by the fourth quarter ference rather than the official

that the conference lay leade officio member of his annual ence regardless of whether chosen as a lay member from church;

that the report of Section VI Laity, "The Christian in His Vo at the Second Assembly of the Council of Churches be referre 1956 General Conference for St its Committee on Lay Activities

Clergy Seek Closer Link With Psychiatrists

PORTLAND, ORE. (R. N. S.)—C men are eager to work more with psychiatrists in order to increasing mental health problen cording to a survey being condu eleven western states, Alaska, an waii.

Those responding so far to que naires sent out by the Interstate mission for Higher Education fr Salt Lake City, Utah, offices also expressed a desire for expanded o tunities for scientific training ligious workers in the mental field.

Nearly all the clergymen re said they feel that the emotional of individuals in the community responsibility of the clergy. The p estimated that they spend about 2 cent of their working hours dealing the personal emotional problem churchgoers.

In many small western commun they said, the mentally ill have n to turn to in times of stress but minister or physician. Clergymen cated in larger cities reported that co-operate with mental health cl psychiatrists, and social worker meet the needs of parishioners.

Several religious leaders in s having mental hospitals urged these institutions establish better li with local clergymen who, if conta upon the release of patients, coul much to insure that the latter rega useful role in the community.

Pastors' School
Annual Basis

ual four-week summer school
oved supply pastors of the
ntral Jurisdiction has been es-
at Garrett Biblical Institute,
. Illinois.

st session will be held July 23
st 17, 1956, it has been an-
by J. Richard Spann, director
partment of In-Service Train-
inisters.

arrett training sessions will re-
o similar summer schools for
astors which have been held
ir at Hamline University, St.
nnesota, and DePauw Univer-
encastle, Indiana.

said the merger was agreed
the pastors' school board of
s. The action was recom-
by Spann and the board's ex-
committee following a confer-
h President Dwight E. Loder of
Bishop Edwin E. Voigt, Aber-
outh Dakota, is chairman of the
ee.

committee elected Richard W.
f the Garrett faculty as dean of
tors' school. Enrolment next
is expected to be between 150
ministers, Spann said.

Methodist Church sponsors 14
summer schools for unordained
pastors with a total enrolment
t 1,500 each year. Forty-three
her schools" for pastors enrol
0,000 ministers annually.

of Dedication
orts Scholars Program

Week of Dedication means
things," according to Roberta
nan, writing in *The Story*. "It
devout worship, sacrificial giving,
and envelopes, booklets and cal-
and letters. It means thankful-
r a chance to dedicate and give."
year the Week of Dedication
s from February 12 (Race Rela-
ay) through February 19, when
ring is expected to be taken in
church of Methodism.

ings made during this week pro-
e sole support for the Crusade
ship program. This year the first
0 will go for this purpose.

ty per cent of the remaining
will go to the Methodist Com-
for Overseas Relief, 30 per cent
used by the Division of National
s, and 50 per cent by the Di-
of World Missions.

THESE 1955 CRUSADE SCHOLARS were among those gathered last September for the third annual Crusade Scholars' Orientation Program. Planned to help familiarize students with American ways and language, sessions were held on the campus of American University in Washington, D. C. Armand X. Labat, (left) instructor at the American Language Center, is seen here with Yolanda Pereira of Brazil; Hee Chung Rhee of Korea; and Kitsuo Kuroda of Japan.

Coming Events

Jan.-Apr.—World-Wide Church Attendance Movement. Slogan: "The Answer Is God. Worship Him in Church Every Week—at Home Every Day." For complete information write 1908 Grand Ave., Nashville 5, Tenn.

Jan. 1—Methodist Student Recognition Day. Theme: "The Church and Its Student Witness."

Jan. 1-8—Universal Week of Prayer

Jan. 3-6—Regional conference on Youth Summer Agencies, New York, N. Y.

Jan. 6—Epiphany

Jan. 6-8—Campus seminar on alcohol, Tulsa University, Tulsa, Okla., sponsored by Methodist Board of Temperance

Jan. 9-13—Meeting of staff, Division of the Local Church, Board of Education, Nashville, Tenn.

Jan. 11-13—Annual meeting, Methodist Board of Evangelism, St. Simon's Island, Ga.

Jan. 15-21—Church and Economic Life Week

Jan. 16-19—Annual meeting, Methodist Board of Education, Cincinnati, Ohio

Jan. 16-20—Ministers' Week, Emory University, Ga. (See THE PASTOR, Dec., 1955, p. 12)

Jan. 17-21—Annual meeting, Methodist Board of Missions, Buck Hill Falls, Pa.

Jan. 18-25—Week of Prayer for Christian Unity (WCC)

Jan. 21-22—Joint meeting on quadrennial program; Co-ordinating Council, World Service Council, Council of Bishops, Council of Secretaries, Buck Hill Falls, Pa.

Jan. 23-25—Personal Counseling workshop in the care of alcoholics, Russell L. Dicks, director, Y.W.C.A. building, Greensboro, N. C. Apply to William R. Booth, Box 29, Greensboro, N. C.

Jan. 23-26—1956 Ohio Pastors' Convention, *new* Memorial Hall, Columbus, Ohio

Jan. 24-26—Annual meeting, Methodist Board of Education, Nashville, Tenn.

Jan. 24-27—Regional conference on Youth Summer Agencies, Dallas, Tex.

Jan. 24-27—Regional conference on Youth Summer Agencies, Atlanta, Ga.

Jan. 25-26—Annual meeting, Methodist Board of Social and Economic Relations, Chicago, Ill.

Jan. 25-26—Annual meeting, Methodist Board of Temperance, Methodist Bldg., Washington, D. C.

Jan. 25-27—Annual retreat of ministers, New York Area, Buck Hill Falls, Pa.

Jan. 26—Executive committee meeting, Methodist Radio and Film Commission, Nashville, Tenn.

Jan. 27—Annual meeting, Methodist Radio and Film Commission, Nashville, Tenn.

Jan. 29-Feb. 5—Youth Week, United Christian Youth Movement

Jan. 30-Feb. 2—Meeting of new conference directors of youth work, Nashville, Tenn.

Feb. 1-2—General Board meeting, NCC, New York, N. Y.

Feb. 1-3—Annual meeting, Methodist Board of Lay Activities, Chicago, Ill.

Feb. 5-8—Community family life clinic, Evansville, Ind., sponsored by Evansville Council of Churches in co-operation with NCC

Feb. 5-14—WCC executive committee meeting, Gibulla, Australia

Feb. 7-10—Regional meeting on Youth Summer Agencies, Arroyo Grande, Calif.

Feb. 8-9—Annual convention, the National Association of Methodist Hospitals and Homes, Jefferson Hotel, St. Louis, Mo. Theme: "Christianity in Action"

Feb. 9-16—National Fellowship Mission of Greater Seattle (Board of Evangelism)

Feb. 12—Race Relations Sunday

Feb. 12-19—Week of Dedication

Feb. 14-17—Regional conference on Youth Summer Agencies, Pacific-Northwest

Feb. 15—Ash Wednesday

Housing Allowance Explained

Further explanation has been made of an Internal Revenue Code provision that the part of a minister's compensation designated and used to provide a home can now be excluded from the minister's gross income in making federal tax returns if all requirements are met.

Section 107, Internal Revenue Code of 1954, concerning "Rental Value of Parsonages," provides: "In the case of a minister of the gospel, gross income does not include—

"(1) the rental value of a home furnished to him as part of his compensation; or

"(2) the rental allowance paid to him as part of his compensation, to the extent used by him to rent or provide a home."

In explanation of this section, the text of a ruling in question-and-answer form issued September 1, 1955, by the Internal Revenue Service in answer to an inquiry has been published in *Standard Federal Tax Reports,* copyright 1955 by Commerce Clearing House, Inc., Chicago 1, Illinois.

This ruling is reprinted here, by permission, for the information of readers of THE PASTOR:

Q. Does "rental allowance . . . to rent or provide a home" include such items as utilities, maid service, etc.?

A. The word "home," as used in section 107, means a dwelling place, including furnishings, and appurtenances thereto, such as a garage. It also includes utilities connected with the dwelling. It does not include maid service.

Q. If a minister of the gospel owns his home, or is buying a home, and is given a rental allowance as part of his compensation, to what extent may such allowance be excludable under this section?

A. A rental allowance must be included in gross income to the extent that it is not used by the minister to rent or otherwise provide a home. Circumstances under which a rental allowance will be deemed to have been used to rent or provide a home will include cases in which the allowance is expended (1) for rent of a home, (2) for purchase of a home, and (3) for running expenses of a home other than expenses for food and servants. Therefore, if a minister owns or is buying a home, that portion of the allowance may be excluded to the extent that it is used for the maintenance and purchase of the home, such as the down payment, instalment payments on loans secured by mortgages on the home, interest, taxes and repairs.

Q. Is the amount of the exclusion affected if a minister takes a deduction for interest, taxes, depreciation, and repairs and maintenance?

A. The allowance has no effect on the right to take allowable deductions under the Code. Deductions for interest and taxes would therefore be allowable if itemized in the appropriate schedule on the return. Deductions for depreciation and repairs would not be allowable since they are not incurred in connection with business property and, consequently, would represent personal expenditures.

Q. If a minister receives only a salary and no separate rental allowance, out of which he is expected to meet the costs of providing a home for himself, will he be entitled to exclude a portion of the salary as though it were specifically provided for that purpose?

A. No part of the salary may be excluded as a rental allowance under the circumstances set forth above.

Q. What evidence is necessary that a minister of the gospel is paid a separate rental allowance, apart from salary?

A. The terms of employment, as may be evidenced in an employment contract, in minutes of the employing church or organization, or in the employer's budget, will be the controlling factor. Once the amount of the housing allowance is thus determined, it need not be paid to the minister separately, but may be included with salary by payments covering both forms of compensation.

Q. How should the compensation of a minister receiving a rental allowance be reported by his employer?

A. Only that part of the compensation of the minister which is salary, exclusive of rental allowance, need be reported. The Internal Revenue Service advises that other items which are excluded from gross income, such as rental allowance, not be reported, lest confusion arise in review of the taxpayer's return in the offices of the District Directors of Internal Revenue. If such items are nevertheless reported, they should be set forth separately and properly described.

Q. If more than one minister of the gospel is on the staff of a church, but there is only one pastor, may all of them exclude their rental allowances?

A. All ministers of the gospel on the staff of a church may exclude amounts received and used as rental allowances if the duties they are rendering are ordinarily those of ministers of the gospel.

Q. Are ministers on the faculties of colleges operated by religious groups exempt from tax on allowar quarters paid as part of their co tion?

A. As held in I. T. 3658, Interr enue Cumulative Bulletin, 194 teacher who is a minister of th may exclude his allowance for which is paid as part of his cor tion for teaching in a theologic inary which is an agency of a organization if the incumbent teaching position is required minister of the gospel and the performed are ordinarily the d a minister of the gospel.

Q. Are ordained clergymen in the exercise of their mini interdenominational organizatio titled to exclude their rental all to the extent used to rent or pr home?

A. There is no requirement minister must exercise his sac functions in a church of his fa long as he exercises that funct exercise anywhere meets the te

Rural Specialist Named

A specialist in rural church Glenn S. Gothard of Kempton, I has been named to the national s the Methodist Board of Educati succeeds the late Luke G. Beau in the Department of General C School Work, headed by Towner.

Beginning last October, his w with rural church schools in the eral area of evangelism, race rel and alcohol education. He head division's counseling service on and equipment of church-school ings.

Rural Churches Get New Mail Privilege

Bulletins issued by rural churche now go through the mails free un new postal regulation. Church bul entered as second class mail matte be able to go free to all subscribe rural routes within the county of lication, and to boxholders in p that do not have city mail carrier ice.

The "free in county" mailing p lege, extended now to bulletins parish papers, has been availabl weekly newspapers for many yea

This privilege is the result o amendment to postal laws approve Congress last July. It permits church to enter its publication as ond-class mail matter simply by v to send it to all members of record, stating that a part of their contribu is considered as payment for a subsc tion to the parish paper.

urches will also find it easier bulletins as second-class mail ut they must pay a minimum nt per copy for second-class elivered by carrier from the e in which it is mailed.

lonored at Work Conference

her contributing editor of THE Russell L. Dicks of Durham, arolina, was one of four indi- ited recently for "outstanding the welfare of people."

cited were Leonard W. Mayo York City, Robert F. Thomas rville, Tennessee, and John C. of New York. They were hon- the National Conference on the s and Social Work, sponsored National Council of Churches.

has been professor of Pastoral Duke Divinity School since e is widely recognized in the pastoral counseling both as a nd teacher. He was cited for ding achievement in strength- astoral services in church-re- spitals and homes."

45 he helped institute the case pproach to pastoral care in THE and edited a section of the e for five years, until he became f *Religion and Health,* a maga- r laymen, ministers, and phy-

Methodist Fact Book

most comprehensive summary of s on Methodism yet offered is und in the *Methodist Fact Book* 5 issued by the Council on World (200 pp., $1.00, from The Meth- ublishing House).

ts, for example, the seventy-four s having a membership of 3,000 e, along with figures on giving ious purpose in these charges. It s summaries on ministerial hip since 1940, with a break- of the minister's occupational ound.

r information concerns member- baptism, general World Service s, annual conference contribu- ospitals and homes, colleges and gical schools, bishops, and many natters relating to The Methodist .

in Brief

lers representing more than forty us and voluntary overseas relief s have asked Secretary of Agri- Benson to release surplus gov- t grain for their distribution to people abroad. Dairy products and cotton-seed oil are already available, but the private groups want to distribute some of the 900 million bushels of wheat now in government storage. Norris Wilson, director of Church World Service, has said that agency could distribute 250,000,000 pounds of surplus commodities this year if they are released.

• Church statistician A. C. Hoover says there are now 9,313,278 members of The Methodist Church, representing a gain of 90,126 over last year. This does not include 1,187,805 baptized children and others not yet full members.

• The Ninth World Methodist Conference is scheduled for Lake Junaluska, North Carolina, August 27 to September 12, 1956, with the theme "Methodism in the Contemporary World."

• Almost every age group in Methodist church schools will be confronted with the claims of Christian stewardship through articles to be published in February issues of more than twenty periodicals produced by the editors of church school literature.

• The Fourteenth World Convention on Christian Education will be held in Tokyo, Japan, in the summer of 1958 under auspices of the World Council of Christian Education, with Toyohiko Kagawa chairman of the committee making preparations.

• A new manual containing a list of courses in leadership education of The Methodist Church, and information about ways in which these can be used, gives details for starting and carrying on a Christian Workers' School (No. 700-B, P. O. Box 871, Nashville 2, Tennessee).

• The congregation of Gethsemane Lutheran Church of Brookfield, Wisconsin, has decided by a vote of 197 to 18 to retain Pastor Victor K. Wrigley, despite his conviction on heresy charges by a trial board of the Northwest Synod of the United Lutheran Church.

• Ordination of women in the Presbyterian Church in the U. S. A. is favored in the voting of 51 of the denomination's 256 presbyteries, including the largest in the church. Three presbyteries so far have rejected the idea.

• Almost sightless from birth, George N. McCracken, serving First Presbyterian Church of Murrysville, Pennsylvania, for the past six years, is hailed as one of Western Pennsylvania's outstanding pastors. As a result of twenty-eight eye operations, he can now distinguish the outline of large objects ten to fifteen feet away.

• The famous and ancient Dead Sea Scrolls, found in a cave near Jericho during 1947 by wandering Bedouin shepherds, will be assessed by biblical scholars in a symposium to be held in New York in September, 1957, with Harry M. Orlinsky chairman of the committee.

• To combat the "high cost of dying" and tone down "morbid and barbaric practices" connected with modern funeral rites, Unitarians have formed the Toronto Memorial Society, under the leadership of Donald Stout, pastor of Birchcliffe Unitarian Church there.

• The Wesley Society, organized in 1954 at Drew University, is expanding its membership to include students and professors of other seminaries and Methodist pastors. Under leadership of Franz Hildebrandt, the society seeks "to become acquainted with and to reinterpret for our day the immense heritage of the writings of John and Charles Wesley."

Judicial Council Decisions

Decisions of the Methodist Judicial Council, at its annual session held in Denver, Colorado, July 28-30, 1955, as briefed by Marvin A. Childers, president of the Council.

No. 121 [Rights of an Annual Conference Within a Central Conference]

The Northwest Philippines Annual Conference desired to ordain Miss Romana Amson, a local Deacon, she being a local preacher. Before doing so, however, the Northwest Philippines Annual Conference referred the matter to the Judicial Council for Declaratory Decision. In the letter accompanying the reference of the matter to the Council it was pointed out that under Paragraph 578 of the Discipline the Philippines Central Conference has the "power to decide the official status and ordination of women," but that the Philippines Central action had failed to prescribe any rules and regulations therefor.

Under Par. 19 of the Constitution, the General Conference had the right to enact the provisions of Par. 578.

Par. 22 of the Constitution provides that the Annual Conference has the right to vote "on the ordination of ministers."

In undertaking to harmonize these two apparent conflicting provisions in the Constitution itself, the Judicial Council came to the conclusion that the rights of an Annual Conference within a Central Conference could not be denied when such Central Conference had failed to exercise the power the General Conference had given it.

Accordingly the Judicial Council held that since the Philippines Central Conference has failed to take action regarding ordination of women, the Northwest Philippines Annual Conference may proceed to do so under the broad powers granted to an Annual Conference under Par. 22 of the Constitution.

Preaching Reveals Our Learning

A sermon exposes the exact degree and nature of a preacher's education, as well as the state of his mind and soul.

By DWIGHT E. STEVENSON

LAST YEAR, as a seminary teacher of homiletics, I listened to or read more than one thousand sermons by students. This is as many sermons as an average conscientious churchgoer will hear in twenty years. Out of such listening and reading, multiplied by eight years in my present post, I have come to see that we ministers reveal far more of ourselves in our preaching than we even begin to realize.

When he preaches a sermon, a man exposes the state of his mind and soul, whether he wants to or not. A sermon is at once a kind of intellectual and emotional inventory of the man. It shows the degree of his education, whether or not he reads and what he reads, his unconscious aggressions and resentments, and whether he is really committed to the gospel he preaches.

In other words, a sermon is "a dead giveaway." Not only to the homiletics professor, but to the average churchgoer as well. A listener who is exposed to only one or two sermons a week instead of several score may not be as articulate about his impressions as the homiletics professor is obliged to be, but this does not mean that he has no such impressions.

He has definite feelings about his minister; and his candid word, could it be secured, would be a probing analysis of ministerial character. Of course, he has thought little about preaching in general or of ministers as a class, but he knows his own minister as he knows few men because week after week that man stands up to preach and delivers *himself*.

When a man delivers a sermon he tells every thoughtful listener the exact degree and nature of his previous education. This sometimes has little to do with formal schooling, for a diploma from an accredited institution does not guarantee it. Moreover, past education may not be operating in the present to keep its subject continuously alert.

What He Reads

In our seminary classes in Practice Preaching, the critic's session following every sermon faces up to a series of questions about the preacher's intellectual sources: "What were the sources of this sermon? Reading? Observation? Experience? What kind of observations? Experiences in what areas? And reading in what fields?"

Of one man it may be said, "Well, he reads the comic strips in the daily newspaper, and he looked into at least one issue of *Time* magazine. If he did any other reading, it doesn't show."

Concerning another man, the comment may run like this: "This man reads widely. Shakespeare, the Bible, history, biography, philosophy—all made their appearance in this sermon. And they are not dragged in for show; the preacher deals with them naturally, as though he is at home with them."

Holding this question about intellectual sources in mind, you can listen to a man deliver five sermons and you will be able to tell what books he reads and in what fields. You can tell whether he reads habitually because he loves books and ideas, or whether he reads only enough to get sermon material to be used for immediate consumption.

If he reads books of illustrations and other homiletical shortcuts, you will not be long in finding that out either. You will know—after only five sermons

—whether he is culturally rich
turally poor.

You will know whether he
up with his education, and whe
education is liberal. These q
will be answered quickly and m
ly for the thoughtful listener,
answer does not depend at all
presence or absence of an A.B
from an accredited college.

College graduates these days
an honorable discharge from an
tion of higher learning witho
having been touched by the re
eralizing influences of a so-calle
education. In *Man and Su*
(Dodd, Mead & Co., $2.00),
Bernard Shaw phrased an epigr
pecially to fit them: "They are n
cated: they are only college pa

What must a man know to b
cated? To this question I would c
Is he acquainted with the whole
knowledge, rather than some tin
cialized corner of it? Does he
science, sociology, psychology,
as history; is he acquainted wit
losophy, literature, religion, lan
and the other disciplines which
together make a well-informed a
tivated mind?

In particular, there are several
which loom above all others fo
liberalizing and educating effects
are literature, history, and philo
For the ministry the habit of r
literature, history, and philo
should be lifelong.

By literature, I mean poetry, r
plays, biography, and autobiogra
the creative pulse beat of a civili
the faithful mirror of a culture
often tells us more than all the
commentators and all the syste
theologians taken together. Lite
is vicarious human experience;
tends immensely the pastoral ex
ence and the human insights
reader.

To be deficient in these intell
matters is to be derelict. It is even
impious. Remember how shocked
lips Brooks was when, entering
nary, he discovered how devou
classmates were at the evening p
meeting, and how slovenly and ill
pared in the classroom the next m
ing?

Why was it that these men coul
see that their faithfulness in
studies was every whit as much a
of their service to God as their fe
in the chapel? Why do so many mo
ministers fail to see this? Well, let
neglect the disciplines of the study;
will advertise that neglect every
day morning at 11:30.

Over a period of six years I ha
my seminary classes a number of y
men who were graduated from T

DWIGHT E. STEVENSON *is professor of Homiletics at The College of the Bible, Lexington, Ky., and author of* Faith Takes a Name (*Harper & Brothers, 1954*). *This is the first in a series of three articles dealing with the theme, "We do preach ourselves."*

n College with a major or minor ature under the late Professor Delcamp, one of those rare, fully d men who not only knew his ut understood its relations to elds.

of his classes in literature might oduced in a single session to a l recording, to a painting, and to torical episode, to show how a lar idea in a classical writing pressed itself through different ndred forms.

amp was a stern taskmaster who ed staggering amounts of reading riting. He was merciless in his res of bad spelling, poor gram- and sloppy thinking. And he d students.

n one of these came to seminary pare for the ministry, I thanked or him. He was "a standout." His or the realm of living literature him more mature intellectually, insightful in his dealings with problems, more at home in the on wealth of the mind, more ar- e, more interesting, more con- g.

Dull or Lazy

s this mean that all men who show arks of reading in their sermons rangers to the realm of books? ecessarily. Students have said to am all the time reading, but al- nothing of what I read finds its nto my sermons."

t is the trouble here? Such a s deficient at one of two points. he has a weak imagination or he reading with close attention. Let's more bluntly: Either he is dull is lazy.

e is dull, there can be only one of easons for his dullness. Either his is not really in his work, and he gs in another calling which will quicken and excite him; or he is lacking in mental capacity. In the realm of books almost every bush is aflame with God, but only those who see take off their shoes. The others pick blackberries, or gather wool.

The Christian preacher requires the capacity to see; lacking it he should seek another calling. A medieval rabbi once said, "No ignoramus can be a truly religious person." Perhaps the statement is too sweeping, but surely it applies to preachers at the very least.

Laziness short-circuits a minister's reading before it can communicate its voltage to his sermons. Reading is not enough. It must become study.

When does reading become study? When a man gets a pencil in hand and begins to make notes. When he cross-examines the page as he reads it, when he puts questions to it, agrees and disagrees—when, in short, his reading becomes a mental dialogue with the writer.

Just to read without such mental and manual activity is like pouring water on a duck; there is no absorption. With such a slovenly mental habit a man may read many books in rapid succession but retain little and communicate almost nothing.

Thus we come to the nub of the matter: When a man stands up to preach he shows whether or not he is a student who enjoys and works at his craft.

Preacher's Deathtrap

Most ministers realize, if but dimly, that their sermons do reveal the signs of their reading; and not a few, careless in study, seek to camouflage their deficiencies by resorting to the countless homiletical aids commercially available. These range all the way from books of illustrations, books of outlines, cards of sermon ideas, quotations, and anecdotes, to complete manuscripts printed in a type closely resembling script, so that they may be carried directly into the pulpit without additional, arduous labor.

One such collection, advertised in a folder now open before me, is called "The Preacher's Gold Mine." It should be called, "The Preacher's Deathtrap," for any man who falls into the use of these helps has committed intellectual suicide.

The congregation may not find it out immediately, but the disparity between the minister's everyday conversation and his preaching will soon give him away. Moreover, despite his best oratorical manner, he cannot long succeed in making the ideas of Moody and Spurgeon sound like his own firsthand discoveries. The subtle marks of intellectual dishonesty will eventually betray him. And an experienced sermon-taster—any church has a number of them—can spot such a phony after ten minutes.

The prophet Jeremiah had a bitter word for such plagiarists: ". . . *What has straw in common with wheat? says the* LORD. *Is not my word like fire, says the* LORD, *and like a hammer which breaks the rock in pieces? Therefore, behold, I am against the prophets, says the* LORD, *who steal my words from one another*" (Jeremiah 23:28-30). Indeed, when this practice prevails, the long-suffering people will soon reach Jeremiah's conclusion about such preachers: "*The prophets are but windbags . . .*" (Jeremiah 5:13, Moffatt).

His People Will Know

The intellectual preparation of the preacher goes much deeper than reading and study, of course. It goes all the way into creative thinking. The probing question to which it leads is nothing less than this: "Does this man have insight into the gospel which he preaches? Does he really see it?" All his reading, theological and otherwise, will avail him little if it does not carry through to this final penetration to the truth.

Granted that such penetration cannot be made by thought alone and that there must be an understanding heart as well as a knowing mind, this does not excuse us from all the labors of creative thinking about the core of our message. It is the light that will transfigure our words into a living Word, and gather up all our messages into the Good News of God.

Whether or not a man has this grasp of his gospel cannot be a secret matter. If he does not have it, his words will be idle—he will expect nothing of his words and they will have little weight, whatever their learning. But if he does have this central, integrated insight into his gospel, his people will soon know it.

He will come into his pulpit not as some jaded attorney for the defense into a courtroom, but as an excited herald into the king's court. His words, coming from a living center, will quicken life wherever they are heard.

The minister does preach himself, and when he does, he reveals his learning. He cannot do otherwise. His college diploma may be exhibited in a prominent place in his study or hidden away in a trunk; it makes little difference. He will advertise the nature of his real education, its depth, extent, and vitality, every time he stands up to preach.

Be he culturally poor or culturally rich, educated or only graduated, the people will know it as easily as if someone stood on the housetop and shouted it to the whole neighborhood.

LENTEN CALENDAR

The Season of Renewal begins on Ash Wednesday, February 15, and extends through March 31. Violet or purple is the traditional color for Lent, except for Good Friday, when black is used.

The Need for Discipline

February 15, Ash Wednesday. Micah 6:6-8 or Mark 12:28-34. Additional suggestion: Matthew 7:13-14. Suggested hymns: 197, "O Jesus, Thou art standing"; 209, "Amazing grace!"; 220, "Majestic sweetness sits enthron'd."

In a collection of sermons (*Go Preach!* edited by Theodore O. Wedel and George W. R. MacCray. Seabury Press, $3.50), Charles A. Myers offers a suggestive emphasis for Lenten preaching when he speaks of the three R's of Lent: Revolt, Repent, Renew. Perhaps more than any other of the church year, this season offers a setting for sermons planned over several weeks with definite purpose and theme.

On the pathway to the Singing Tower, popularly known as Bok Tower, at Mountain Lake, Florida, one reads on a bronze plaque this sentence from John Burroughs: "I have come here to find myself for it is so easy to get lost in the world." Preaching in this season, in part, should be subjective. We should lead our hearers to look into their own hearts, examine their motives, and study their relationship and attitude toward each other and God.

But preaching should also be objective. Even on Ash Wednesday, a day of introspection, we should begin to look up and out upon God's love revealed in the matchless splendor of Christ who *set his face to go to Jerusalem,* ready to accept the pain and shame of the cross, assured of the victory and triumph of the Resurrection.

To preach on *the need for discipline* will set the stage for many a person not merely to find himself, but to rise to his best self in discipleship with Christ.

The Adventure of Prayer

February 17, World Day of Prayer. John 17:6-20. Suggested hymns: 481, "Christ for the world we sing!"; 305, "O gracious Father of mankind."

Too often sermons on prayer deal with prayer as the answer to personal problems. Prayer for many people is the major factor in "How to get what we want when we want it." The World Day of Prayer is an opportunity to set the meaning of prayer in terms of the material and spiritual needs of all mankind. To be prayer-minded is to be world-minded. John 17:18 is a text that throbs with adventure.

William Longstaff's remarkable painting, "If Thou Hadst Known," would provide a striking worship center. Cynthia Pearl Maus, in *Christ and the Fine Arts* (Harper & Brothers, $5.95), gives thought provoking interpretation of this painting which could light a fire for any sermon on this important day.

The Day of Decision

February 19, First Sunday in Lent. Isaiah 58:6-12 or Mark 4:1-11. Suggested anthem: "Meditation," by George W. Kemmer (H. W. Gray, 159 E. 48th Street, New York 17, N. Y., #1909, 18 cents). Suggested hymns: 63, "The Lord Jehovah reigns"; 221, "Master, speak! Thy servant he 225, "Take my life, and let it be."

Series of sermons are well received during the season. I have prepared some under the following titles: In the Shadow of the Cross: a study of events closing weeks of our Lord's earthly ministry. The Ch of Jesus: a study of the Master's integrity, fairness ness, and courage.

One series I called, "The Highway to the Prese God," and preached on "The Way Through Service, Way Through Prayer," "The Way Through Fello (used on the Sunday new members were received "The Traveler from Nazareth."

The New Testament lesson for the day opens up a series on The Crucial Days in the Master's Life: Th of Decision, The Day of Transfiguration, The Day of aration, The Day of Suffering, and The Day of Trium

Week of Dedication

February 12-19, Week of Dedication.

The Council of Bishops has wisely asked this week known among Methodists as the Week of Dedic Whether your church makes a special offering or Sunday to the causes suggested in the literature available to every pastor, or includes it in the re benevolence budget, the act of renewed dedication t world-wide mission of the church and the rededicati each committed person to Christ will invigorate the s ual life of your people.

Contemplation of the passion of our Lord when ri presented is sufficient to cause anyone to offer a pray dedication upon leaving God's house.

Man's Disorder and God's Design

February 26, Second Sunday in Lent. Revelation 1 10 or Mark 11:15-18. Suggested hymns: 475, "O Zion, h thy mission high fulfilling"; 235, "Thou my everlasting tion"; 268, "Are ye able." Suggested anthem: "Cheru Song," by Sergei Rachmaninoff (Boston Music Co., Boylston Street, Boston 16, Mass., #1067, 20 cents).

The theme of the first assembly of the World Counc Churches, "Man's Disorder and God's Design," is a gestive thought for a sermon as the midseason in Lent proaches.

The Gospel narrative reveals the unfolding of divine pose through the ministry of Christ in a disordered corrupt world. Mark reveals that Jesus made his chall plain not on the fringes of society but at its heart. the crisis breaking he came to the city (Mark 11:15) in the city's most popular and important center, the tem he challenged man's disorder with God's design. *"Is it written, 'My house shall be called a house of prayer fo the nations'? But you have made it a den of robbers"* (M 11:17).

One of the preacher's most important tasks is that of terpreting Jesus in the fulness of his being. We must s

only the contemplative Christ of Galilee, but the
g Lord of Jerusalem.
most worth-while study of *The Master* (Charles
's Sons, $3.00), Walter Russell Bowie has this to
t Jesus in relation to the incident of cleansing the

curious formalism by which Christian art has so
icted a kind of over-borne, anaemic Jesus forgot
he in the temple. The moral majesty of Jesus could
palling thing. The trivial cords in his hand were
it was the look in his eyes, and the authority of his
before which the traders and the money-changers
dismayed. Anger in a little man is like a flurry of
fore which others may give way for a moment as
give way, only to come flooding back in a more
ea. The greater the man, the deeper and more silent
ovement of his emotion. With such a one as Jesus,
r must have been of an awful quietness. Such anger
t sound in noisy violence: it falls like a cataclysmic
. . ."

re are evils widespread in society today which will
e overthrown until persons with moral authority
gh courage make the challenge plain between good
vil.
The Highway of God (Macmillan Co., out of print)
W. Sockman speaks of the preacher's temptation to
range shooting at absentee sinners." Jesus in Jerusa-
t the better example and summons us in our preach-
upset conventional patterns and immoral habits as
s antisocial traditions which preoccupy the life of our
arishioners. There is a place in preaching for direct
ell-aimed attack upon those who would turn the
h into a social club; those who have succumbed to
cktail habit because "it is the thing to do"; those
uphold the tradition of segregation since it is well
n that certain people "must be kept in their place,"
hose who assume that such and such is justifiable
"the end justifies the means."
some issues commonplace today vague generalities
t enough; a bill of specifics must be spelled out, and
the sermon should always be spoken in love, the
of moral indignation need not be suppressed.

gs That Keep Us From God

rch 4, Third Sunday in Lent. Romans 12:1-5 or
14:16-24. Suggested hymns: 64, "Immortal, invisible,
nly wise"; 121, "O Son of man"; 198, "Just as I am."
his book, *In Quest of a Kingdom* (Abingdon Press,
, Leslie D. Weatherhead says, "When all that can be
said has been said about the narrow way and the hard path which the disciple of the kingdom must tread, it remains true that the invitation of the King is to a feast."

This season of the year lends itself especially to evangelism. Both pulpit evangelism and visitation evangelism find people ready to listen and willing to respond to the call of Christ as the church year moves toward Easter. Luke, in the lesson for the third Sunday in Lent, sets the pattern for making a wide, warmhearted, and urgent appeal to persons in all walks of life to come to the Lord's table and accept his hospitality and favor.

And why do not more come? The answer is not reasons but excuses. Not grave immoral habits, but trivial and unimportant preoccupations bar the way. Note the "excuses" which kept the invited from coming to the king's table (Luke 14:18 ff). What lame and weak excuses men offer for staying away from church, neglecting the Bible, and ignoring the discipline of prayer.

This sermon offers the preacher opportunity to use subtle humor, as Jesus did, in order to get people to see themselves as they are, and the smallness and unreasonableness of their evasions of religious loyalty and service.

But withal the Master still says, Come! . . . *still there is room* (Luke 14:22). So, the door is still open. Now is the time to revolt, repent, and renew.

The invitation is not only to turn *from* the old, but to turn *to* the new. It is a summons not merely to give up the false but to take on the true. It is a challenge not only to get out of the old rut but to go forth on the highway of great adventure where one becomes not only the guest of the Master, but a colaborer with him in proclaiming the kingdom of God.

Beating the Obstacle Complex

March 11, Fourth Sunday in Lent. Acts 10:23-33 or Luke 10:38-42. Suggested hymns: 358, "Rejoice, ye pure in heart"; 342, "Dear Lord and Father of mankind"; 290, "Forth in Thy name, O Lord, I go." Suggested anthem: "O holy Father, infinite in mercy," by Palestrina (E. C. Schirmer Music Co., 221 Columbus Avenue, Boston 16, Mass., #1137, 12 cents).

For a text I go back of the day's lesson in Acts 10 to verse 14, *But Peter said, "No Lord; for I have never eaten anything that is common or unclean."* How well Peter's mood sums up our unwillingness to try the new. We never have. Therefore, we cannot! In one way or another we are all victims of the obstacle complex. We are bound by strong emotional experiences which survive in our minds, giving us a prejudgment of what we can or cannot do.

A trucking firm has as its motto: WE GO WHEREVER THERE ARE ROADS. But this is not enough for the Christian. He has always gone where there are no roads. Progress comes from those who have done what others and themselves at times have said could not be done.

In every congregation there are people chained by the obstacle complex from doing their best. No richer blessing could come from any sermon than that of setting someone free from self-imposed limitations. In Christ we have one who can help persons break out of their self-built Chinese wall which confines them in an island of hesitancy, fear, and self-consciousness.

Here is an opportunity to use as illustrative material examples from the field of scientific achievement. The scientist never says the road cannot be built. If he cannot go over or through, he will go around. If he cannot solve the problem today, he will wait until tomorrow, but he never gives up. Witness the splitting of the atom; the development of Salk vaccine for polio; the control of tuberculosis; the pressure to find an answer to cancer and mental disease.

Pitfalls in Pastoral Psychology

Unless he is careful to avoid certain counseling snares, the minister may bring disgrace upon himself and his profession.

By JAMES H. JAUNCEY

A WAVE of interest in the psychology of religion is sweeping over the land. Books on the subject remain on best seller lists for years. Magazine articles on it have a tremendous reader coverage. Lectures about it attract crowds where mere religious subjects would be greeted with empty seats and small crowds.

Every wide-awake minister in the land is making use of this interest as manna from above, and rightly so, for psychology can give a new and highly successful approach to the problem of everyday life. But what many do not know is that the new development also brings a host of pitfalls for the unwary minister.

Perhaps the greatest danger of all is the least spectacular—the peril of misplaced emphasis. It is only too easy to think of sin as merely the unfortunate product of infantile parental negligence and salvation as the removal of repressions on the psychoanalyst's couch.

Christianity regards the problem much more seriously. Regardless of the contributing psychological factors, the Christian message insists that a man's sovereign will makes him responsible before God for all his actions and that sin must be dealt with by a change of heart through faith in Christ. Any attempt to shortcut that amounts to nothing short of prostitution of this great gift of psychology.

Even when this danger is avoided, psychology may still encroach on a pastor's spiritual duties. Whenever people become aware that a minister is psychologically qualified to help them untangle their problems, he becomes in very great demand. If he does not watch it, he may finish up more like a professional psychologist than a minister of the Gospel.

The profession of psychology as a whole is casting a jaundiced eye toward the invasion of their field by the Christian ministry. It is not that they mind the competition—there is need for all the help possible. It is quackery that they fear.

Already many men are away out of their depth, resulting in serious damage to lives and opprobrium on the ministry.

Three Levels

There are three professional levels in psychology. The first is that of the psychiatrist, who is trained in both medicine and psychology. He deals with the psychoses and all cases that involve shock treatment and the practice of medicine.

The second is the clinical psychologist. A qualified man will have a Ph.D. in psychology, or its equivalent, and considerable supervised practice in a clinic. It is his task to treat neuroses and cases of mental disturbance which do not involve medicine.

The third is the counselor. This is the area in which the minister's work generally falls. The training required is a major in psychology plus specialized knowledge in such areas as marriage, child psychology, juvenile delinquency, adolescence, and psychosomatic symptoms.

It is the counselor's task to aid people in the problems of everyday life. It is not his job to cure the mentally disturbed.

Many pastors do not have this training, of course, but it is not hard to get, even if it is impossible to go back to school. Most of the universities offer extension courses in psychology and its applications, which can be had at

But as a general rule, avoid li
plague private correspondence ir
tions offering degrees in psych
There is so much racketeering i
area that this pays, except perh
the case of reputable schools r
mended by people known to be
ified.

This background not only will q
a man generally but will enable h
recognize the cases he can handl
those he should refer on to a cl
psychologist or psychiatrist. The m
ter will be tempted to try his ha
therapy but he should resist it, s
it as the most appalling profess
ethics and highly dangerous for hi
and the patient.

Transference Peril

Tampering with a patient's ur
scious mind may set off what is k
as transference. In the disturbed
there are often present repressed
and hates, which when triggered
may be directed against the psych
gist.

Hate may take the form of a
physical violence. Indeed there
cases on record where murder has
committed.

A more frequent outlet is ma
Driven by these unconscious forc
patient may tell such convincing st
about the minister that he may
ruined, particularly if the patient
woman. A trained clinical psychol
will recognize this development
will use it as a help toward cure.

Love transference is no less peril
It may result in an infatuation tha
extremely difficult to manage. In
state the patient may have halluci
tions of the most intimate relations

JAMES H. JAUNCEY *is professor of Theology, California Baptist Seminary, in Covina, Calif.*

…t. Related to others or in a …w the consequences may be … in the extreme.

…e minister therefore will keep … wide open for this kind of …d avoid handling a case when …ental disturbance or unbal…dicated. He should also make … own mental adjustment, par…sexually.

…wn sex life is not perfectly …ntrol, the temptations of this …ork may be too great for him. … reason, women who are weak …ea seem to be especially at… ministers.

…proachable life is the best de… man has if accusations should …d at him. To gain this he has …he very appearance of evil.

…ments Overrated

…l should be said here about the …ation with sex which is often …cteristic of psychology. There … reason to believe that this has …tly overrated.

…ue that there are sex elements …ajority of problems but often … the symptoms of something …It is not without significance, …nce, that a large proportion of …nisadventures on the part of …ir at times of failure or mental …on; and on the part of women, …ey feel neglected and unwanted. …is happening is that frustrated …rtion is finding expression … this medium, the sex act being …nate in control over another's …ore problems are likely to be … therefore, in connection with …rtion drive than mere sex.

…y case, if a minister talks too …out sex it may greatly minimize …lness. People should regard sex … do hunger and other drives, of … but in practice it has a stigma …l to it.

…neone happens to say of a min… "He is always talking about sex," …a may become so closely associ… with him as to debase his reputa… instruction in his church is … on details of sex problems it … pay to bring in a doctor or …ogist.

…Undesirable

…ously enough, it is extremely un… for the counselor to give ad… Many times he will see the solu… the problem immediately and … eager to display his wisdom to …ent. Only well-cultivated disci… will enable him to develop re…

…e are two reasons why direct ad… would not be offered. The first is the practical consideration that if the counsel is acted upon, the counselor may be considered responsible for the consequences if anything goes wrong.

The second objection is that such action robs the patient of a valuable experience in personality growth: that of weighing the facts and coming to his own decision.

The counselor's job is to throw light upon the problem by seeking to give a more adequate understanding of the factors involved. He should then proceed to encourage the patient to his own evaluation and subsequent action.

Some counseling can produce very negative results by making the patient worse. This is possible where an obsession has set in on a certain matter. Further discussion may increase the fixation. As soon as such a situation is recognized, every attempt should be made to shift the focus of the attention elsewhere.

This procedure is especially important where there is a guilt complex about some sin or habit. The sense of quiet should be eased by urging the acceptance of divine forgiveness and then the mind should be directed to something positive.

Avoid Talkativeness

Undue talkativeness on the part of the counselor can be very frustrating to a patient. Most of the people who seek aid are burdened people, needing above everything else a chance to get things off their chests. Sometimes that is all they need.

Once they have talked it out, the tensions are relaxed and they are able to recognize what they should do. What talking is done by the counselor should be directed toward giving the patient a better understanding of himself.

Absolute secrecy should always be kept. Many cases are so interesting that there is a temptation to talk about them, perhaps to one's wife. This should never be done. If a leak does occur, the counselor's career is already behind him for all practical purposes. Also, if the information is of a very personal nature, untold damage may be done to someone's life.

This list of dangers may seem so appalling that the less courageous may feel inclined to drop the use of psychology altogether. That would be very unfortunate and totally unnecessary.

If the counselor will learn to use his tools skilfully and watch both himself and his patients closely, he will find little formidable trouble. He will also be instrumental in rebuilding many lives that would otherwise be broken. That will be more than worth all the risk involved.

Idea Forum

Bulletin Inserts Helpful

SHORT mimeographed messages from the minister, inserted in each Sunday's bulletin, have proved helpful as a means of instruction in worship for the congregation of First Methodist Church in Vancouver, Washington.

The idea was conceived by the pastor, John C. Soltman, who titles each insert "The Art of Worship." In addition to serving as a unique method of teaching the people worship skills, the terse messages have noticeably increased the congregation's appreciation of the worship service.

Here, in part, is an example of Soltman's messages:

"Good Morning! God is here!

"In times past, the main worship room of a Methodist Church was called the 'auditorium.' Now most of us call it the 'sanctuary.' Why has the name been changed? The answer is to be found in the original meaning of the words.

" 'Auditorium' is from the Latin word meaning 'to listen.'

" 'Sanctuary' is derived from the Latin word which means 'holy.' Rooms designed principally for listening are well called auditoriums, but because the purpose of this room is worship, it is called 'the sanctuary.'

"There is so much more to worship than listening! Every person in the church is a participant. By singing, praying, thinking, giving, worship becomes a real experience. To simply 'listen' is to miss the greater part of this encounter with God."

Quaker Agency Issues 'Do-It-Yourself' Kits

By RELIGIOUS NEWS SERVICE

Philadelphia—"Do-It-Yourself" Family Kits have been prepared by the American Friends Service Committee, national Quaker agency. They contain suggestions for things which all age groups can make to share with needy families overseas.

The kits include directions for making soap, knitting socks, and creating playthings out of scrap and secondhand material.

One suggestion to youngsters is that they save part of their spending money to help provide materials for a "self-help" project of building homes for war widows with children in South Korea.

The kits also contain literature describing customs in other lands.

Counselor's Workshop

This counseling situation reflects the need of forgiving love on the part of both pastor and parishioner.

Unresolved Grief

I WAS IN BED because of a painful displaced sacroiliac when my wife ushered in Wilfred Rally, one of the officers of my church. He had come to extend his sympathy and, after we had exchanged several minutes of light conversation, he stood to leave and said, "Pastor, there is one more thing I'd like to mention. My mother appeared to me again!" (*We had talked before of his deceased mother's appearances—he is nearly seventy years of age.*)

Pastor. Oh? When?

Mr. R. Last night.

Pastor. How did she seem, Wil?

Mr. R. Well, she smiled at me and said, "Wil, I know you have a problem, but you're doing a good job at overlooking it."

Pastor. Sit down, Wil. (*I indicated the chair with my hand.*) Maybe you'd like to tell me about it. What did she mean, "you have a problem"?

Mr. Rally sat down and looked intently at me for a long minute, then began to unfold a most interesting story concerning his father's hardware business, the sordid details of events that later transpired in connection with the father's death and the willing of the interests to a younger son, and its connection with the widow and a sister of Mr. Rally.

The gist of the tale was that Wil had gone into a half partnership with his father. Later it developed that the father wanted to take a younger, no-good brother in as a third partner. Wil felt this wouldn't work, so after offering to buy out his father, he finally sold his half to his father, and the brother became the other partner.

Friendly relations continued between the two brothers and the father with the exception that Wil's wife was cool to the brother. When the father finally died, it was found that the whole business had been willed to the younger brother. Here Wil asserts that he did not care about himself as he now had a successful business of his own, but that his sister received nothing and his mother had been left at the mercy of the younger brother.

Accordingly, through legal aid, Wil forced some court action which protected his mother and gave his sister a share in the estate. He then concluded his story.

Mr. R. I've long since forgiven my brother for getting all the business and doing the unfair things he did to mother and sister, and he's forgiven me for what I felt I had to do in court. We see each other and are friendly, but my wife will not allow him to come into our home. We exchange Christmas cards, but my wife will not let her name be signed.

Pastor. What do you think is your real problem?

Mr. R. It's Ada's (*the wife*) attitude. What can I do to get her to accept my brother?

After some more conversation, I could see that while his wife's reluctance to forgive and forget did bother him, actually something deeper was the real problem. Remembering that he had told me several times of his deceased mother's visits—always appearing to give Wil her approval—I sensed that approval was his most vital need.

Pastor. Wil, could it be that your real problem lies in the fact that your wife's unwillingness to accept your brother, now makes you wonder whether or not you dealt fairly with him and the others? Perhaps there are a lot of questions you've been carrying around in your heart all these years?

Mr. R. Yes, that's it! You've hit it on the head.

(*Then, as a matter of technique, we went back over the details of the years.*)

Pastor. Wil, its only natural for you to doubt your actions for several reasons. First, none of us do anything purely without selfish interest, and that possibility you intuitively recognize. Second, your wife's negative attitude never lets you forget that you might have done wrongly.

(*I then asked a few more questions and he gave me answers.*)

Pastor. Wil, we both know it's quite possible you did make some mistakes, but if your brother is friendly toward you, and your mother appears and approves you, then the disapproval comes from your wife and from your own conscience. You cannot turn back the clock, so, Wil, why not trust God? Remember, he is quick to forgive the penitent sinner; and ". . . *though your* [illegible] *like scarlet, they shall be as* [illegible] *snow.*"

Wil, if you've been wrong a[illegible] in the past in this, tell God [illegible] sorry you ever did it. If you [illegible] any such wrong, fine. If you ca[illegible] such a wrong, then trust God t[illegible] all out his way. Remember, [illegible] wouldn't appear and smile at y[illegible] thought you had wronged her [illegible] not forgive yourself even as [illegible] already done.

(*Mr. Rally wrung my hand w*[illegible] *in his eyes.*)

Mr. R. Reverend, you've hel[illegible] I can't tell you how much you'v[illegible] me. I feel at peace inside.

After I prayed briefly, he l[illegible] proclaiming his thanks.

Evaluation by

RUSSELL BECKER

THIS report portrays a sensiti[illegible] toral worker. He senses the r[illegible] and feeling behind the verbal [illegible] of hallucinations. He has a thec[illegible] forgivin[illegible] which seem[illegible] the occasion [illegible] is movemen[illegible] covery, and [illegible] But is ther[illegible] giveness?

BECKER

The pastor[illegible] requests cry[illegible] more of wh[illegible] pastor diagn[illegible] Wil's need: [illegible] proval. Acc[illegible] and underst[illegible] of this need of the pastor at th[illegible] I shall speak about is not p[illegible] through postage-stamp consul[illegible] like these. So I, in turn, am ab[illegible] be guilty of (and need forgivene[illegible] the one chief thing which cannot [illegible] proved in the report.

It seems to me that handing a [illegible] the kernel of his conflicts and h[illegible] him a theological statement of for[illegible] love is a far less worthy under[illegible] than letting him *experience* in th[illegible] toral counseling context some[illegible] human adumbrations of that [illegible] tance and understanding which [illegible] giveness. The report seems to [illegible] former and not the latter.

Thus the relief of Wil may be g[illegible] at the moment but not perman[illegible] that he has experienced neith[illegible] depths of his self-incrimination n[illegible]

RUSSELL BECKER *is assistant pro*[illegible] *of Psychology at College of Woos*[illegible] *Wooster, Ohio.*

acceptance and self-accept-

t another way, the pastor in eaks of a theology of forgive- love. His actual counseling bespeaks a theology of judg- hou art wrong"—in your self- Consequently I come back to ion: Is there forgiveness in eling relationship itself as re-

for in his counseling functions ifficult role of not simply re- a God of love but of giving ple of that theological fact in e attempt to accept, to under- d to see with the eyes of the er.

ing the kernel of this pastor's his way is but another sample ror—counseling by a theology ent rather than a theology of netimes it has a momentary

Evaluation by

JAMES H. BURNS

above pastoral interview, we erned with helping a seventy- man who has mixed feelings munications which he receives from his dead mother. Messages from those who have quit this life to those who remain here have been both prayed for and feared by people in all lands and in all ages. To be most helpful the pastor needs to have a clear understanding of what he about voices from beyond and have valid reasons for his be-

RNS

ally's pastor has chosen to ac- appearances of the mother as d her remarks as having spe- erences of importance. This is a able procedure unless the pas- parishioner have a working nt that they will converse in hich are meaningful to the lat- though the former does not ac- vision of the mother and the f her voice as objective realities. uld seem that Mr. Rally's mother d in his dreams and talked to hether she appeared during his or sleeping hours matters only tely in the discussion of this in-

terview. The more important question is, "What is the meaning of these experiences for Mr. Rally?" This question is actually a concern about diagnosis!

Mr. Rally's pastor made a diagnosis when he stated, "I sensed that approval was his most vital need." This conclusion not only came late in the interview, but it is of a general nature like the medical diagnosis, "upper respiratory infection." The above pastoral diagnosis could mean any one of a dozen different things.

In an otherwise normal person hallucinations in which dead persons are seen performing certain acts or heard making certain statements, may indicate that the person having these experiences has failed to do his griefwork for the loss of an important person, position, or possession.

Mr. Rally is seventy years of age. In all likelihood he has recently retired. The losses entailed in retirement frequently reactivate old but unresolved bereavements. His encounters with his deceased mother suggest strongly that here is a large piece of old griefwork which needs working through and which must be handled before he will ever have real peace of mind and soul.

Perhaps the more immediate pastoral task was to help Mr. Rally do the griefwork necessary to manage his actual or his approaching retirement. The report indicates that the pastor did a beautiful job of helping Mr. Rally in this connection.

It appears, however, that the pastor did well in this regard because he is a long-suffering, gentle, understanding listener and not because he knew what he was doing or why he was doing it. This is much like the procedure of some physicians who, having only a general idea of what is causing a patient's symptoms, prescribe penicillin with the confidence that it will probably cure whatever illness the patient has, and in the meantime do little or no harm.

Technically, this interview shows the consummate skill of a pastor who has learned through experience how to relate effectively to his people. He responded without surprise or fear to Mr. Rally's reference to his deceased mother's appearances, thus fulfilling the requirement that the pastor be shock-proof. He consistently made open-ended responses which left the way free for Mr. Rally to proceed in whatever direction he needed to go.

He listened creatively to the recounting of a long, messy family quarrel, making no judgments but simply responding occasionally with a "holy grunt." He helped his parishioner talk about the things he wanted to talk about and he helped him talk them out adequately. By and large he did a good job in this interview even though toward the end he was unable to resist the temptation to bring out his portable pulpit and deliver a sermonette.

The pastor dealt successfully with Mr. Rally's feelings about his lifework, but if this had been done intentionally and knowingly instead of as a skilful accident he would have prepared the way for dealing with the underlying, unresolved grief over the loss of his mother. On the other hand, this relief from his acute suffering may be all he will desire.

Nevertheless, definite, although tentative, spiritual diagnosis is fundamental to consistently effective pastoral counseling. This pastor should make a record, or at least a mental note, of his diagnosis so he will be better prepared to help if Mr. Rally returns with more problems related to such appearances.

H. BURNS *is executive secre- the Institute of Pastoral Care, otestant Chaplain at Massachu- eneral Hospital, Boston, Mass.*

Report Your Pastoral Calls

You are invited to submit reports of your calls for analysis and evaluation. For each one of your reports accepted for publication in "The Counselor's Workshop," you will receive a small check.

All real names and material that may tend to identify the case should be changed before submitting your manuscript. Your name will be known only to the Editor, and not to our readers or to our consultants who will comment.

It is requested that each of your manuscripts be prepared according to the following instructions:

1. *Nature of the call:* Indicate the type of call you consider this to be; that is, whether it is a case of bereavement, illness, marital difficulty, etc.

2. *Introductory remarks:* Give a brief description of the parishioner or person counseled and a statement of your knowledge of and relation to the person before you made the call or granted him the interview.

3. *The call:* Give, as you remember it, a verbatim report of the call in the form of dialogue between yourself and the parishioner. Leave a three-inch margin on the left-hand side of each page.

4. *Questions:* Do not give a lengthy evaluation of your own work, but raise questions that come to your mind, and indicate points in this call where you feel you need help.

Tell the Whole Story

The Christian Year is more than a calendar. It is a means of presenting Christ's complete message in a way that will touch the responsive nerve of all men.

By HARRY W. CAMPBELL

PRESENTATION of the whole of the gospel story to the whole of mankind—that is evangelism. The elaborately planned house-to-house visitation program, complete with maps and cards all neatly filed, is evangelistic, of course, but it fails to present the whole story.

Revivalism is evangelistic, but it consistently fails to reach the whole of mankind. The Word must go to those who do not know our Christ. It must also be carried over and over again in ever broadening accents to those who know Him well. Our "campaigns," our preaching, and our instruction must be directed to the "ins" as well as to the "outs," else we are not bearing the whole story to the world.

The future of the Church has always rested upon our efficiency in telling God's story to the present age. We have failed in so many ways for so very many years to speak to men and women in words which mean to them the difference between hope and hopelessness.

Bruce Marshall, in *Vespers in Vienna* (Houghton Mifflin, out of print), has one of his unforgettable characters say: "They are wanting to hear a voice, that is all; but they are wanting to hear a voice which they can understand, and not big, cold words which sound grandly in cathedrals. They are still wanting to hear it, before it is too late, and before their sons have got to go and be wounded and die at night on the open plains."

All these desperate, quiet people, crying out for a voice to show them the way af life, are crying to the Church of Jesus Christ. You and I have got to answer for him.

HARRY W. CAMPBELL *is co-pastor of the First Methodist Church in McAllen, Tex.*

Requisites of the Message

If the story which we tell through the week-after-week program of our church is to be evangelistic in the sense that it speaks the whole gospel to all men, there are certain requisites which our message must have. We have obviously got to know what the whole gospel is. We must study and read and, what is hardest of all, *think* unceasingly.

We must be forever on our guard lest we slip into the habit, all too common among preachers, of parading endlessly before our people the few pet prejudices we have, or our own special homiletic affections. It is frightfully easy to become a "social gospeller" and to forget the grace of God working quietly in the souls of individuals—working to overcome sin, not poverty.

How easy to become "hepped" on alcohol, race prejudice, or pacifism, and to forget that the gospel has something to say about a Man who was the Christ, who brought redeeming love close enough for every man to grasp. All these are facets of the faith. None of them is the whole story. Ev
entails the setting forth of the

Among the inarticulate voic
out for the message there are
women of every kind and c
Over the door of a famous m
the "down and outers" of a l
these words appear: "Mother's
Follow You."

There is not any doubt that
man has seen those words a
his loneliness there has been
up the remembered vision
mother of his youth. Memorie
cozy smells of the kitchen, th
night kiss, and childhood pray
come flooding back, and with th
come tears and repentance. Ti
time such a weeping man has s
through the door of the mission
by memory and contrition.

But, lurching along in a drunk
a man one day paused and s
painfully at the sign above the
door. He remembered a differ
of mother altogether. And as th
registered themselves upon his
brain, the man spat violent
snorted, "The hell they do." The
has a message for that man, toc
will have to be spoken to him
own level, within his own past
ence which does not include a m
love.

There will be those whose mir
demand that the story we tell s
logical and concise. Others wil
that the message be brought bea
ly, and that the telling of it shal
an impression of high and noble
tionalism—the quickened heart a
exalted spirit. The whole world w
sist that the gospel be not tiresom
it cover the entire range of the
tian faith and appear ever ne
fresh.

Still others will want their go
show respect for a great churchl
itage. These will want to be tol
by accepting Christ they are p
themselves in the glorious linea
saints who hammered out the c
the prayers, the collects, who sp
symbolism and color and who
the kind of faith for which me
when it was necessary.

Outline of the Faith

Large order? Of course it is. Y
very calendar of the year offers
means of preaching the whole, co
story. The Christian Year outli
complete faith and it will touch t
sponsive nerve of all men. Consid
seasons:

(1) Men wait breathlessly fo
because they know, even vaguely
without Him they are incomplete
is *Advent.*

(2) The God for whom we cr

is in a way we can compre-
e is hope for all the world.
ristmas.
God whom we need so sorely
st all about us in men and in
rse. As the Christ child grows,
ation of God grows and we be-
e his plan for us. These are
any Sundays.
t we are not worthy. We have
far short. Repentance is in
it because we do not repent
goes down into the pit of sor-
s. This is *Lent.*
w blind we are not to see him
he is. We have been looking
o promise us ease and riches
r. He comes bringing us peace
iveness and a cross to carry.
do not understand that the gifts
ed are transient, while those
are eternal; we misunderstand
s is *Palm Sunday.*
ecause of our own littleness of
l heart, because we have sinned
ed, he made one last, won-
id for our souls. This is *Good*

e won! Over death and sin and
s, Christ is the victor! He can
these evils in our own lives.
hope. He lives! This is *Easter.*
e walks with men yet. The tes-
of the ages is that men have
him from the Emmaus Road to
treet and the depths of the
These are the *Sundays before*
st.
hrough him, you and I have the
to overcome the world as he
ne it. By his power we are free
; we are made clean and whole
This is *Pentecost.*
Finally, in the *Sundays after*
to the end of the Church year,
trines of the faith unfold: the
, the character of God, the so-
ects of the gospel, the gospel at
n the family, heaven and hell,
and judgment—all these and
more of the tenets of the faith
aturally for consideration.

es Many Demands

man can preach and teach his
round the life of Jesus without
struck by the immensity of the
efore us. Here is a message for
man! There is no person, nor
oblem of life, but what will find
sage somewhere within the areas
make up the whole gospel and
ristian calendar. The gospel pre-
in this way will satisfy every de-
for order and logic, beauty and
y, and the yearning after a place
long Christian heritage.
especially true that the use of
hristian Year as a guide to
preaching and teaching will draw us closer to the Church of all ages and places. For example, one simply cannot think of the gospel in terms of the sequence of the Church year without thinking of Holy Communion at certain seasons.

Pentecost is, of course, the great day for receiving new members into the congregation. Services of praise and thanksgiving, prayer and penitence fall into their natural order as the year goes by. So we join with the ages as well as with the world's Christians in celebrating the seasons which tell the whole story.

Best of all, no man can preach his way around the Church's calendar and get himself into a homiletic rut at the same time. One simply cannot preach damnation without hope, sin without forgiveness, the social gospel without private faith, or death without life.

Methodism offers solid support to the tradition of using the Christian Year as a basis for our preaching. The modern Book of Worship is built upon the calendar of faith, and offers much help to the preacher who will use it. There is older authority for Methodists, too. As long as a century ago the Discipline laid down this, among other duties of the preacher: "Always avail yourself of the great festivals, by preaching on the occasion."

The use of the Church calendar inspires insight into the problems of men inside and outside the Church. Jesus Christ has something to say to them all. Let him be heard! Let our churches teach the whole story to the whole of mankind. They are waiting for a voice!

Liturgical Question Box

Conducted by R. P. MARSHALL

QUESTION: *Is it proper to wear an ordinary business suit in the pulpit?*

ANSWER: It all depends. In some simple churches where the people have a strong feeling against the wearing of a gown, it might be improper, or at least imprudent, to wear anything else. There are many such churches, but their number is decreasing rapidly.

Where the choir is gowned, however, it seems rather ridiculous to insist that the minister wear street clothes. Not long ago I visited a church where the choir wore cassocks and cottas and the minister appeared in an ordinary suit with a red rose in his lapel. Now there is nothing wrong with such attire from the theological standpoint, but the impression I got was that the choir was dressed in such a manner as to set them apart as servants of God in worship, while the minister's attire gave the impression that he had just happened in and was not really a part of the service.

If the choir is gowned, let the minister be gowned also. There is no excuse for the idea that a gown is Roman—no priest ever wore one, and if it is wrong to set the minister apart from the congregation by means of a distinctive garb, then certainly it is wrong to dress the choir in clerical garments.

Protestant tradition is all in favor of the gown, although I believe that it is wrong here, and that the most appropriate garments are those which have been worn since the early days of the Church. But Protestantism protested against the common excesses of the Roman Church and in its zeal it often threw out the baby with the bath.

Trying to avoid the exaggerated emphasis upon the priesthood which had become a means of terrifying the people, rather than of offering them help, some of the early reformers (but not Luther) discarded the elaborate vestments and adopted the scholar's gown.

QUESTION: *What do you think of the practice of dressing the choir in cassock, cotta, and stole?*

ANSWER: I think it is proper that the choir should wear cassock and cotta, if they want to, but it is highly improper for them to wear the stole. This is one of the most ridiculous of the modern innovations in worship, for in most places the minister never wears a stole and he is the only one who has any right to wear it. Certainly it is improper for the choristers to appropriate the ancient symbol of the preaching ministry.

Let the minister wear the stole and the choir be content with their cassocks and cottas—they have enough trouble getting them on in time! And let the minister wear the stole, but for the sake of aesthetics, if not of tradition, let the stoles be long enough to reach below the knees—not abbreviated at the waist. They are badges of office, not decorations.

Send questions to R. P. Marshall, Box 508, Greensboro, N. C.

Your Church May Be Dangerous

A layman explains why many churches are victims of damaging fires and accidents—tells how his church tackled the problem of fire prevention and safety.

By C. O. JACKSON

WHAT would be the consequences of a disastrous fire caused in your church by hazardous conditions that could have been corrected?

A fire could, without warning, wipe out your church completely, leaving you and your people facing replacement expenses almost double the original costs. It could result in the loss of valuable records or in serious injuries to worshipers or even the loss of human life.

If someone slips on a broken stair tread, or stumbles and falls because of poor lighting, resulting in grievous injury or death, what would be the moral and financial obligation of the official board?

In any event such a misfortune—whether a destructive fire or an accidental fall resulting in unfortunate injury—could cost your congregation dearly.

True, none of these mishaps may ever occur in your church—even though the hazards continue to exist—but dependable records reveal that annually a large number of churches are victims of damaging fires and accidents.

During the years 1938 to 1947, for instance, there were twenty-six thousand church fires reported in the United States and Canada. (See *Churches Are Burning,* pamphlet issued in 1948 by the National Fire Protection Association, 60 Batterymarch St., Boston 10, Massachusetts, $1.00.)

Many of these fires resulted in large or total loss. The reason is that most churches, by the nature of their construction or age or use, are liable to destruction by fire, according to the National Board of Fire Underwriters. This is probably even more true with small country churches, especially in the wintertime when heating units are frequently started early in the morning and left untended until time for services.

Richard E. Stevens, engineer for the National Fire Protection Association, wrote in recent correspondence with me, "The most recent estimate that we have on the number of church fires for 1952, [is] 3,100 [with] a loss of $11,000,000. . . ."

Included in recent fires was one at Southington, Connecticut, in 1953, when the First Baptist Church burned with an estimated loss (not replacement cost) of $125,000. (See "Will Your Church Be Next?" by Richard E. Stevens, *Quarterly* of the National Fire Protection Association, April, 1953, p. 305.)

In Minneapolis, Minnesota, the St. Olaf Church had a fire estimated to cost $314,800. The cause of the Southington fire was an accumulation of fuel oil on the floor near the furnace, and a short circuit in electrical wiring started the conflagration in Minneapolis.

A fire for which the cause was not known occurred in Travis Park Methodist Church of San Antonio, Texas, on October 25, 1955. Damage was estimated at between $75,000 and $150,000.

Most Frequent Causes

The two most frequent causes of church fires are heating defects and misuse of electricity, according to *Churches Are Burning.* A study of three hundred church fires revealed that eighty-eight were caused by heating defects, thirty-two by defective wiring and short circuits, and eighteen by lightning.

Estimated loss for 238 of these fires totaled $15,694,011 or an aver $65,941 per fire.

Other potential fire causes are criminate and careless use of flames and candles, and especial lections of trash and rubbish. If oi and open paint cans are close b latter may be a fertile field for s neous combustion. In other inst they may furnish inspiration and lenge to arsonists.

Such accumulations of rubbish dom-opened rooms, and especia the attic, frequently result in which are difficult to detect and s

There seems to be no available terial concerning the number of dents in churches due to falls, but this is recognized as third on th of all accidents, it would appea many do occur in churches. While of course, result in little or no i occasionally a broken leg or arm, a jured spine, or a fractured skull be the outcome. Sometimes the vi are only bruised and shaken.

But surely the church should obligated to its members and vi to see that all hazards are corre and steps taken to make stairways halls as safe as possible.

We have long abandoned the s in reputable businesses, "Let the b beware," and surely no sane churc would say, "Attend our church or day school at your own risk!"

Traffic Problem

In a small town or in the co the traffic problem is usually o minor one. Parishioners and young can get from their homes, eithe walking or by car, and the pa problem is of no consequence.

In the large church, however, e cially when located in a big city or the business district, both parking

C. O. Jackson, *professor of Physical Education at the University of Illinois, is a member of the First Methodist Church in Champaign, Ill.*

r of loading and unloading
s for Sunday school become
ems.
dults bring their children to
chool and return later to pick
While we should attempt to
is situation, by encouraging
ts to come with their children,
also study traffic control and

shown my basis for the as-
that "your church may be
s," perhaps it will be worth
w to take a look at how this
was faced by the First Meth-
urch of Champaign, Illinois.
number of years various mem-
he staff and the congregation
n pleased, and at the same time
d, about the large number of
and adults using the facilities.
membership of about thirty-five
, and an average attendance of
e to eleven hundred in Sunday
nd eleven hundred or more at
rch services, the building is
ed closer to capacity than ever

uilding is located in downtown
ign on a busy corner where
heavy. With so many young-
cought to Sunday school and
up afterward by their parents,
blem of efficiency and safety in
nection had become almost in-
ntable.
ncident that triggered the entire
n of improvement in the areas
y, fire, and traffic, however, came
luring discussions of our annual
t. More than six hundred peo-
erally attend the dinner and are
t together in one large room for
gram which follows.

ing Number of Hazards

erned about fire hazards and the
adequate, accessible exits, the
board appointed a committee to
the entire situation and make
nendations.
task proved to be both difficult
llenging. One would offhand ex-
w hazards to exist in a large,
fireproof building, but the com-
was frankly astounded at its
s. Places such as the kitchens
e janitor's closet, always poten-
traps, were found to be just that
church.
, outmoded wiring, improperly
fire extinguishers, no extin-
s in several danger spots, poor
above some stairways, and lack
drails on many stairways were
other hazards which came to the
n of the committee.
rms of the human element, over-
ng during the Sunday school ses-
sion, especially in the basement area where there were insufficient exits, was a problem demanding immediate attention. The church-school superintendent and a committee prepared plans so that each teacher now knows exactly where and how to take her class out of the building in the event it must be evacuated because of fire.

Regular Fire Drills

Fire drills, recognized as essential in almost all public schools but seldom if ever practiced in Sunday schools, are now carried out several times a year in our church school.

The same "human element" was considered in studying the traffic problem. After discussion by a special committee and the church-school superintendent, it was decided to use the same plan here as for evacuation of the pupils in the event of fire.

Formerly, almost all of the youngsters came in and went out the same door in the parish house. This resulted in such traffic on the stairs that members arriving for the second service had difficulty in gaining entrance to the church, unless they either waited or went to the corner door. Having the youngsters rerouted, half going out the main exit and the rest going out two others, has solved this problem.

Then, too, the traffic in parked or slowly moving vehicles on the street has been improved. Now the youngsters are dropped and picked up on two streets instead of one. Talks in adult classes, discussions by teachers with their pupils, and letters to parents were measures used to "sell" this plan. "No Parking" sections on two streets and the assistance of a traffic policeman have made the plan more workable.

Two new exits, costing more than three thousand dollars, have been added in the basement to facilitate the heavy traffic of youngsters and adults in this area.

But even though these corrections have made our church a safer one, the job is not finished. We need frequent rechecks and restudy to make sure that old hazards have been entirely eliminated and that new ones are spotted and corrected.

Above all, we need continued awareness and vigil on the part of all church personnel and teachers, for it is only as janitors, staff, and teachers find and correct dangerous and unsatisfactory situations that continued progress can be made.

One improvement will be the appointment of members of the Fire, Safety, and Traffic Committee on staggered terms, so that over a period of time many people may become aware of their personal responsibilities in these areas. Another is placing a first-aid kit in the church office.

In all churches repair and replacement of wiring and heating equipment continue to be quite important in terms of preventing fires. Such matters as fire stopping (provision for special walls, fire doors, etc.), adequate exit facilities, protection of records, good housekeeping, identifying exits, instructions to the janitors or custodians, and education of personnel and congregation should be considered.

Asbestos or sheet iron can be used to cover the inside of doors or rooms such as kitchens and storerooms. Frequent inspections of the latter and removing of waste, debris, and junk will help. Where fire extinguishers are needed, it is suggested that the carbon dioxide type be used in the kitchens, and the soda type elsewhere.

A local fire department can usually give helpful advice in such areas as the fireproofing of drapes, curtains, wreaths, and Christmas trees.

The first step in making a church and Sunday school a safer place is the appointing of a committee to study the situation. A local fire inspector might be asked to help.

Acting on the committee's report may involve considerable expense, but certainly the cost will be insignificant in relation to the need and the value of a safer church.

Inspect Your Church

An inspection blank for churches, recommended by the National Board of Fire Underwriters, 60 John Street, New York, N. Y., may be helpful in locating hazards. The blank consists of twenty-eight questions, of which the following are representative:

(1) Does every room, balcony or other space having a capacity of 100 or more have two exit doorways?

(2) Are exit doorways marked with exit signs and lights?

(3) Is the furnace enclosed in a separate room with fire resistive partitions, with the ceiling also similarly protected?

(4) Are metal containers provided for the storage of ashes?

(5) Is the kitchen range safely installed away from combustible material and the nearby floor protected?

(6) Has electric refrigerator been serviced by a qualified service man within the past year?

(7) Are all fuses on lighting and small appliance circuits of not more than 15-ampere capacity?

(8) Are all alterations of electrical installations made only by a qualified electrician?

Hosts for God

There is more to church ushering than merely seating worshipers. Ushers can make a church seem like a cold storage, a civic club—or a House of God.

By RALPH STOODY

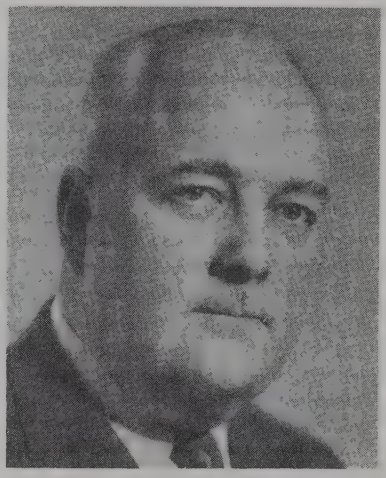
WHILE A PASTOR in New England I received in the mail one morning the previous Sunday's calendar of a New York church. It had been sent to me by a recently graduated electrical engineer who had taken a promising position in the big city.

On the first page was the usual picture of the edifice. Under the halftone was a slogan in bold italics, "You're only a stranger once." With his pen my young friend had pointed an arrow toward the slogan, then written in the margin, "*This is the bunk!* I went there this morning and not a soul spoke to me, not even the minister." I had the feeling that he was not going back next Sunday.

More recently, in another part of the country, I attended the Sunday morning service of a downtown church. I was about two feet inside the door, pausing to get my bearings, when a feminine voice to my right startled me. A quick glance revealed an earnest-looking woman seated at a small table. I had a swift impression that she was holding out a registration card for me to sign but (shame on me!) I acted as if I had not noticed her. I pushed on, hoping to reach the sanctuary before the conclusion of the first hymn, already in progress. This was not to be.

An immensely jovial gentleman headed me off. He was clutching a pack of programs in one hand. The other hand was extended with such cordiality and his expression was so radiant that I was certain that somewhere in the past we must have been fast friends.

Since I was unable to recall ever having seen the man, I was embarrassed to realize that I was failing to match the enthusiasm of his greeting. I swiftly



acknowledged his welcome, then started to move toward the inner door, still hoping to find a seat before my entrance would be too conspicuous.

But—no. My exuberant greeter, stopping me by draping his arm over my shoulder, wanted me to meet a fellow usher. This colleague was "more than delighted" to meet me. The congregation intoned the "Amen."

Meanwhile the welcomers were plying me with questions. There was none which I had the slightest reason to avoid but for some reason, I am ashamed to say, I found myself clamming up on them. My replies were curt and slightly evasive.

My usher friends told me that after the service there would be a reception with light refreshments in the church parlors. They hoped I would be there to meet some of the "swell" people who belonged to their church.

The inner door opened. With the aid of a fraternal slap on the back, I pushed through. I side-stepped the inside guardian and found my own way to the

protection of a sequestered p
some reason, it was some time
caught the spirit of the service

Somewhere between the ind
of the church that gave the n
to New York a deep freeze
overdone and badly timed welc
I received in another city, the
ideal and appropriate expressio
pitality. How to find it is not s

Complicating factors are the t
mental differences between pe
the Garbo type, who wants to b
the privilege of attending divi
ship with the minimum of hum
traction seems ideal. To the lone
far from home, shriveled and
ished by the impersonality of a r
olis, even all the exaggerated f
ness of the second church n
required to restore such a visito
confidence.

Obviously, the trick is to patt
normal greeting procedure to th
of the average churchgoer, if t
such a person. But any techniqu
be flexible and any welcomin
sufficiently discerning to sense w
increase or decrease the standar
ages of hospitality.

Few or Many Ushers?

There are public relations asp
be considered in deciding whet
use one crew of ushers or tw
which serve on alternate Sunda
several teams serving less freque

Some churches maintain succ
ushers' associations which enrol a
every qualified man among the re
attendants. These are divided
teams, each headed by an experi
usher chosen for his qualities of le
ship. The chief usher, aided by the
chairmen, schedules a rotation. A
roster is set up so that each usher k
the Sundays on which his tea
scheduled for service.

Advantages of this system are
vious. It helps to provide jobs for
eral times as many men as are req
for an unchanging, Sunday-after-
day ushers group. This is impo
since one does not really begin to
of a church as "my church" until h
been given some responsibility. U
many different ushers enlarges the
quaintanceship of all of them with
other members of the congregatio

By reason of service as ushers
a month, a continuing sense of hos
sponsibility is developed that ca
over through the other three Sun
when these same men are in the p
An enlarged interest in strangers
a concern for the comfort of those se
near is a certain consequence of
occasional ushering.

On the negative side, when a s

RALPH STOODY *is director of Methodist Information, New York, N. Y. This is the first of two articles on church ushering.*

ed it is possible to be selective
e only those who are best
he task. Also, ushers who are
very Sunday can build upon
cts they have made with
at the previous service in a
rotation of ushers makes less

robably operates favorably
standpoint of the worshipers,
ay help to make the church
e homelike to the newcomer
on the second and third Sun-
the same familiar face that
welcome on the first visit.
are advantages in both prac-

gnified Appearance

practices vary greatly among
there is no exception to the
ushers should present a neat,
appearance. At one extreme
, of course, boards of ushers
purposes of dignity and uni-
wear cutaways or derby coats
striped trousers and identical
r.

formal dress may be suitable
s where the architecture and
s of attire on the part of the
tion are in keeping, in most
to adopt such a uniform would
oing the matter, even were not
nse to the individual usher to
dered.

sted with the ultra dignified at-
me ushers are those who never
have given the matter of their
te appearance the slightest
Suits, shirts, socks, shoes, and
ch sample the whole range of
ties are frequently exhibited in
of men drawn up before the
ation for the offertory. Such a
array is distracting, if not amus-

he same reasons that have dic-
lmost everywhere the vested
here should be some effort to
a harmonious effect among
This can be accomplished with-
lue hardship on anyone by the
agreeing among themselves to
e and when on duty wear Ox-
y or charcoal suits with white
nd similar ties. Or they might
n blue or simply "dark" suits.
ner they could shift to a lighter
nd weight.

the attire of ushers is a far less
nt concern than their spirit and
, it is worth some thought and
some individual expense.

uld not be difficult to argue that
weekly worship of God ushers
be justified in planning their
es in the interest of presenting
nious appearance. It should be
pointed out that such uniformity of dress is not for display. On the contrary, it contributes to the unobtrusiveness of the ushers' service.

Many churches provide a flower or a printed ribbon or badge for their ushers, which makes them more easily recognized.

Given to Hospitality

Pastor and people, the choir, even the sexton, share with the ushers the responsibilities of hosts in the House of God. Consciously or unconsciously, they combine to set the thermostat—frigid and forbidding, cool and indifferent, or warm and welcoming. But in a special sense it is to the ushers that the welcoming responsibility is specifically delegated.

Many worshipers come and go whose only personal contact has been with the ushers. Even though the other elements of the total assemblage make their respective contributions, the important first and, often, last impressions on the visitor are made by the ushers.

There is need then that the functioning of the ushers be considered not alone as the solution to the mechanical problem of filling and emptying the sanctuary but in its public relations aspects as well.

Influences under the control of ushers may be thought of in three ways: first, in relation to the newcomers, visitors, and occasional attendants—the growing edge of the congregation; second, with reference to the "regulars." These, too, must be made to feel glad that they have come and that they are sharing again the fellowship of like-minded, like-hearted members of the church family.

The third privilege of the usher is to make his contribution to those he serves in such a way that he adds to the total objective of the church service. In addition to greeting and seating, the usher should keep in mind the purpose that has brought the churchgoer to the sanctuary and make all his contacts contribute to that end. While what the usher says or does may be very little, it should in every respect be helpful to the uplifting, comforting worship experience that the worshiper has come to find.

Constantly the ideal usher should be saying to himself, "This is God's House. I am privileged today to be host for him. How can I help these people who are now approaching the church, to find the fullest satisfactions in their hour of worship? How can I co-ordinate my service with those of my associates—the minister, the organist, the choir? What can I do that will help to 'usher' worshipers not only to a seat, but into the presence of the Most High?"

In this mood the usher cannot fail to be a worthy host for God.

Audio-Visual Resources

• Recommended for use in missionary education is *Alaska, A World to Be Won* (16mm, color, 27 minutes), which tells the story of Methodist missions in Alaska. The church is challenged by the film to the task of winning Alaska to Christianity. The picture was produced by the Methodist Board of Missions. Rental, $8.00.

• *Crossroads* (16mm, B&W, 35 minutes, guide), though not a "new" film, is a good one for revealing to youth the need of the church for ministers and to get them to thinking of the ministry as a possible vocation. It tells how a young man faced a crisis in the matter of choosing a vocation, and how he subsequently decided to enter the ministry despite his father's desire that he become a farmer. It was produced for the Methodist Radio and Film Commission. Daily rental, $10.00; weekly rental, $20.00.

• *That They May See* (16mm, 15 minutes) presents the work of RAVEMCCO, the Radio, Visual Education, and Mass Communications Committee of the National Council of Churches. It tells how millions in foreign countries are learning the good news of the Gospel through the use of modern audio-visual materials. Though promotion is a secondary emphasis of the film, it can be used to promote interest in this missionary outreach, and to offer motivation for missionary service. Order from Broadcasting and Film Commission, 220 Fifth Ave., New York 1, N. Y. Rental, B&W, $2.50; color, $5.00.

• An informative map (67½"x46½") on the world mission of The Methodist Church is available from the Board of Missions, 150 Fifth Avenue, New York 11, N. Y. The map shows the missionary outreach of the church, indicating countries where work is now being done and the kind of projects underway in each mission field. Sale, $1.00; unfolded in a mailing tube, $2.00.

The Fountain

Return

We who live in theological circles, at any rate, are witnessing a strong tide of return to doctrine, to a fresh recognition that no religion can meet the deepest needs of these times if it cannot intellectually confront men with a proclamation of something that is really so, saying as Jesus did, "Ye shall know the truth, and the truth shall make you free."

—Harry Emerson Fosdick, in *What Is Vital in Religion* (Harper & Brothers)

His Gift

The recognition that Jesus is Messiah, Redeemer, and Son of God, comes to us as the gift of God Himself. Truly flesh and blood hath not revealed it to thee. Neither priest, bishop nor pope nor even the Bible, neither Paul nor Peter nor John can give us this insight—only God Himself. The Father in heaven hath revealed it to thee. As when a shutter is thrown back and we look out into the open spaces beyond, so in Jesus Christ we look without hindrance into the countenance of the gracious God. And this unclouded vision is brought about by the action of the Holy Spirit, if only we are ready to receive it and to accept as sinners the forgiveness of God.

—Emil Brunner (translated by Harold Knight), in *The Great Invitation and Other Sermons* (Westminster Press)

Pleasant Prejudice

A Negro friend of mine tells me that he is the constant victim of a pleasant prejudice. People keep urging him to sing, on the ground that "all Negroes are musical." He would love to be musical, but he is not. Yet some of his white friends think he is hiding a light beneath a bushel. Their prejudice says that Negroes are musical, therefore this particular Negro is musical. He has experienced other, less flattering, prejudices that are equally wide of the mark.

—Andrew W. Blackwood, Jr., in *When God Came Down* (Baker Book House)

Advice

If a preacher allows himself to be carried away by a desire for praise, he will derive no benefit from all his labors or from his oratorical talents. The mind that cannot bear the idle criticism of the people is weakened and its zeal for preaching is abandoned. It is especially necessary, therefore, to train oneself to ignore all praise. Without this quality a man cannot succeed in preserving his oratorical abilities, no matter how great they may be. If anyone take careful note of the man who is without a talent for eloquence, he will find that such a one, no less than the skillful, must be able to ignore praise. If he allows himself to court public acclaim, he will be forced to commit many faults; for if he find himself unequal to those who have established reputations for eloquence he will not stop short of plotting against them, of envying them, of finding fault with them unreasonably, and of many other unseemly practices. He will risk his all, even to the loss of his own soul, in order to bring the reputation of others down to the level of his own mediocrity. . . .

—St. John, Chrysostom, in *The Priesthood:* A Translation of the *Peri Hierosynes* by W. A. Jurgens (Macmillan Co.)

Revelation

The Church does not have a monopoly on re
When we act as though she did, rejecting whate
not conform to her tidy system of beliefs, we ar
against the Holy Spirit. . . .

—Kendrick Strong, in *Growing In*
(Christian Education Press)

Secret of the Reformation

On April 16, 1521, Martin Luther arrived in W
face one of the greatest ordeals of his life. He ent
city amidst a terrific popular demonstration and th
to bed almost dead with fatigue. He was schedule
pear before the Diet the next afternoon. When l
up in the morning, what did he do? Did he spen
feverish hours putting some finishing touches on his
as you and I would do? No. He spent that morning
a dying man who had expressed a desire to see
heard this man's confession and administered the
ment. And we are told that in the afternoon, when
before his accusers, he entered the hall smiling.

There in a single story is the secret of the Refor
When a man has been released from self-centere
when he has learned to trust God's power instead
own, he has been set free for the service of others.

—David E. Roberts, in *The Grandeur and Misery*
(Oxford University Press)

United Witness

If the religions of the world were to recogniz
common interest in the development of a united re
witness to humanity and contemporary society, the
of such a witness upon the age in which we live cou
be the most decisive factor in the settlement of the pr
of the present, and the shaping of the immediate futu

—Philip H. Ashby, in *The Conflict of Re*
(Abingdon Press)

World Voice

The United Nations is the greatest single cent
harmonizing the actions of nations.

It is a place where we Americans can set forth ou
ideals and where we can expose Communist fallaci

It is a most valuable center for learning about othe

It is a place where nations can co-operate on pr
for the common benefit.

It is the most potent single engine in the world f
fluencing public opinion. It is a loudspeaker which w
use to proclaim ideals of justice which we hope will
lieved by all, thus laying a firm basis for true and e
ing peace.

It is thus a contrivance which gets things done—w
its record in preventing conflicts in various parts
world from spreading into world wars, notably, of c
and with heroic use of armed forces, in Korea.

Witness also the effectiveness of the United Nati
mobilizing world opinion to obtain the liberation
prisoners who were illegally detained by the Chinese
munists—something which even a powerful nation
probably not have achieved for itself.

The United Nations seeks a cure for war. It is n
progress. Every advance it makes in this direction
to the security of the United States and of the
That is why our membership in the United Nati
good for us and for all concerned.

—Henry Cabot Lodge, Jr., United Nations Day Stat

...p

...cynic would totally discount the observable signs ...s interest in our society. Worshipping families on ... to church stir even the cynic's heart. Yet, we ...areful to recognize that the most important part ...rshipper's life is what happens within his inner ...h before and after church.

...S. Thomas, to National Convocation of Methodist ...

...Price?

...a drab shop on a poor city street, yet a passerby ...o stare into its little window. Behind the glass was ...together an array of used merchandise—skates, ..., guns, jewelry, saws, hammers, clothing and ...l utensils. Attached to each was the price tag, ...he appraised value of the object.

...y in the center of the crowded display, an item ... on a piece of white cardboard attracted the ...s attention. It was a church school pin. The central ... be seen distinctly, encompassed by a wreath from ...angled the bars one after another, silhouetted ...against the white background. This pin ensemble ...ed seven years of perfect attendance at the Meth...rch school in the city. It was the only item in the ... without a price tag. Instead the proprietor of the ..., scrawled across the base of the card, "Make me ...

...reader will fail to perceive the difficulty of setting ...pon valid church experience. . . .

Frederick A. Shippey in *Crowded Ways* (Board of Missions of The Methodist Church)

...Disciplines

...sier to learn to swim, to play ball, or to ride a bike ...u're a child. And that is the time when it is easier ... to pray, and to establish the habit of spiritual dis... . .

—Alson Jesse Smith, in *Live All Your Life* (Henry Regnery Co.)

... Too

...e been surprised and saddened at the number of ...have been asked why it is that the younger people ...have a voice in the affairs of the church. It seems ...le that those who love the church and have lived ...ould not welcome new recruits. How long since a ...der thirty has been put on your official board or a ...under thirty-five made president of the Woman's ... of Christian Service? How long since the voice of ...as been heard where the policy of your church has ...nsidered?

...s not a plea to replace all the veterans with rookies. ...rch has need of the old men who can dream dreams ...e achievements of the past and the young men who ...ions of what the future may become. It should have ...erience and maturity of age and the adventure and ...f youth as it charts and follows its course. It does ...ng to any one person or group of persons, but is a ...ip of those who love God and should devote their ...nts to the fulfillment of His will in the world. The ...ngregation is a unit of the family of God in which ...embers should worship and work happily together.

—Bishop Marshall R. Reed, in *Michigan Christian Advocate*

Conversation

God and man are forever engaged in a living dialogue. Sometimes it breaks forth in words, and when it does we call it prayer; but much more often it goes on without benefit of words, often in great active silences, or articulate in joyous work or in a vision, and then, although it is also prayer, we seldom call it that. But whatever the mode or the name we give it, there is a lively conversation going on between the soul and the living God.

—Samuel H. Miller, in *The Great Realities* (Harper & Brothers)

His God

Whenever I hear the word "sin" mentioned or see it in print, I am reminded of a rather unpleasant fellow I was once associated professionally with in the church. He had a lust for food, especially for super-red, juicy, four-inch-thick steak. His god was his belly. Yet in all the years I have been in and out of the church, I have never heard a more sonorous voice roar tirades against sin than his. His favorite pronouncement, usually reserved for the noonday services (for this was a large downtown church in a metropolitan area) was "sin is a fact to be reckoned with." And after this strenuous moral effort, he sought nourishment in the cafeteria of the church, eagerly choosing his favorite, bloody, four-inch-thick morsel.

—Eve Barbour, in *Positive Thinking Is Not Enough* (Vantage Press)

Free Enterprise

It becomes apparent here that we must be guided less by fixed systems of economic dogma than by loyalty to ethical principles and the moral law. The American people, in their manifestation of the pioneering spirit and the democratic ideal, have wisely refused the strait jackets of economic dogma. I am one who believes that what we call free enterprise, in the overwhelming majority of our endeavor, will in the long run issue in greater creativity, result in larger productivity and make a more fundamental contribution to freedom than any system that has yet evolved.

This does not mean, however, that I will on a doctrinaire basis refuse other answers to particular problems that can better be answered, let us say, by a collective answer. Surely it is far better for us to have the highways of the nation collectively owned than to have a system of privately owned toll roads. I do not want somebody calling the American highway system socialist. I prefer to say it is American and it is good. I am sure that our endeavors in the field of public education, public health, in social security, our public playgrounds and our national parks are better answers to these problems than private answers could possibly be.

—Bishop G. Bromley Oxnam, to National Convocation of Methodist Youth

Peace

O Lord God, grant us peace—for Thou hast provided all things for us—the peace of rest, the peace of the Sabbath, the peace without an 'evening.' For, indeed, this very beautiful order of things which are very good will pass away, when they have accomplished their allotted measures; for both a 'morning' and an 'evening' were made in them.

—Augustine, in his *Confessions*

Browsing Through the Fiction

A review by GERALD KENNEDY

MOST NOVELISTS, like most preachers, have a favorite theme which with some variations they emphasize during their careers. There are, of course, some notable exceptions, one of which I shall mention in a moment. But for the most part, if an author has written more than one book you know pretty well what to expect when a new book is announced.

This can hardly be avoided by any speaker or writer. We do not know all of life and we must be content to deal with the part of it we know the best. There is the matter of temperament, which chooses and dismisses experience. There is background and the environment in which a man has lived and is living. We can never escape becoming like what we like, and the years proclaim clearly what we have liked.

This can be a deadly thing, however, especially in a preacher. Let him ring the changes on one theme week after week, and the congregation will get impatient. In the case of the writer, it is not so serious. There is a longer gap between his productions, and his audience is more varied and wider. If he does a good job with his material, there are always people who want to read that kind of story at least once a year.

More than one man has tried to enter a completely new field and failed because he did not feel at home in it. No wonder that novelists tend to find their niche and stay in it.

But the great writer seems at home everywhere. Shakespeare can deal with any theme and never give the impression that he is an amateur. The great novels have such a sweep that they seem to be almost as big as life itself. They come along rarely, but when they appear you recognize them at once. And when a man with the great sweep writes his book, you know that the Lord has given us another wonderful gift.

Now all this is a rather long introduction to the few remarks I want to make about the first novel in this quarter's review. It is:

***The Genius and the Goddess*, by Aldous Huxley. Harper & Brothers, 168 pp., $2.75**

Aldous Huxley, grandson of the famous nineteenth century scientist, is one of the contemporary writers who illustrates the great tradition. He is one of the universal men who seems completely at home in any field and in any situation. His books, if read in order, constitute a kind of odyssey of modern man. Beginning in skepticism and flippancy, he moved on through despair to an awareness of the reality of the spiritual.

Perhaps it is also typical that he did not end up finally as a Christian, but as a profoundly religious person, enamored with the mystical interpretation. But in spite of missing the straight path of orthodoxy, he has a great deal to say to any person.

I was disappointed in this novel largely because it is full of rifle fire without the big gun I hoped to hear. It is the reminiscent story of a scientific genius married to a beautiful, unmoral goddess. He is big and admirable only in his job, while small, often petty, as a father and husband. She sustains him with her health, her patience, and her complete acceptance of the facts of life.

All goes well until a family situation involving separation and sickness brings the genius close to death and drains away the power of the goddess. Then the young man, who is now telling the story, gets involved in what to him is an immoral situation. It is due to this immorality, indirectly at least, that the final tragedy takes place.

It is full of erudition and has a fine, skilful touch of Huxley. But I had the feeling we have a right to expect more than this from such a novelist. I suspect this is not quite fair, for the book is full of insight and big with implication. But Huxley can give us the diagnosis of our disease and the way to our healing, if he will. I still wait for the novel which will do that for us, and this was not it.

***The Ninety and Nine*, by Imre Kovacs (trans. by C. Aylmer). Funk and Wagnalls Co., 343 pp., $3.75**

When a book arrives on my desk with a jacket blurb announcing a great novel on triumphant faith, I shudder. Ninety and nine times out of a hundred, it is a disappointment. But this is an exception and has the authentic touch of a man who knows the difference betw and peace of mind. It deals communist conquest of Hun the conflict between the Party Church.

It is, in the main, the story o priest, Father Janos, and a c leader, Comrade Leslie. I like the book refuses to deal only and whites. While the auth leaves you in doubt as to where sympathies lie, still he makes that the Church was one of th of communism, and that a man lie had great qualities which Party recognized. Some of th were not heroes, but betray comrades to save their lives. real issue is plain enough and evil of communism is never hi

It is the kind of evil that dest only its immediate enemies, but friends. For the first time, it clear to men how the Communi ceed in getting friends and ene testify publicly to crimes they committed. This is the kind of ganda writing that convinces by derstatement" and authenticity.

Interestingly enough, the few icans who would be most at ho communist country strike me a the few who have been making a out of screaming the loudest them.

***The Sixth of June*, by Lione Shapiro. Doubleday & Co., 35 $3.95**

Another war story will not i thrill many potential novel r Such a book, it seems to me, sta under quite a handicap. This pecially the case if the book d have some extraordinary theme sight. This one is a pretty good written by a man who must hav through D-Day and can give inte information concerning procedu problems. But that is about it, plot is no great shakes.

A young married soldier fell with another woman but went his own wife at the end of the w does not startle us with its fresh is awfully difficult to work up steam about another American marriage seems to hem him in a is sure that another girl in anothe will set him free.

***The Way to the Gold*, by Daniel Steele. Doubleday & C pp., $3.95**

Once in awhile you meet a who talks a constant stream and taking more words than neces tell the story, is nevertheless in

---

GERALD KENNEDY *is bishop of the Los Angeles Area of The Methodist Church.*

describes the style of this there were times when it want to say to the author, ith it." But the yarn itself is carry you through expect- you never know to the very ow it is going to turn out. got hold of a terrific plot. of the great train robbers safely hidden one hundred dollars in gold was spending ys in prison. He had never e where it was hidden, but gave his secret to the young o was his cellmate. The old the young man was pardoned, rted out to find the gold and sy street the rest of his life. ale is the Pacific Northwest. you find it without other peo- g you finding it? What about ndants of the killed robbers they have legitimate claims tune? Who is this fellow who innocent and friendly, but at the most unexpected places ? Can you trust this girl? not tell the story, and you get It has the right ending.

***tice-Sprout Song*, by Eileen Charles Scribner's Sons, 182 00**

ttle book deals with a Chinese nd village under the communist It is the kind of thing Willa ould have written. Your blood will not rise and you will never ifficult to put the book aside, the light, and go to sleep. But ok that reminds us of the drama e people and small situations. is tragedy in it too, but some- never hit me hard enough to e remember. There seems to be r spirit in the Chinese dictator- the proletariat than there is ed in Hungary. Perhaps the s that this book has a small vil- its setting, while *The Ninety e* has a city.

ning you can hardly miss is the f poor people, who have always ploited and commanded, to the hat is in the saddle for the mo- his, I imagine, is one of the things for Americans to under- out the Oriental reaction to the st conflict. The main signifi- this novel is the light it sheds big issue.

***Roaring Boys*, by Robert Doubleday & Co., 316 pp.,**

rently Robert Payne is not by the problem of who wrote the plays of Shakespeare. He just assumes that Shakespeare wrote them and he writes a novel about Shakespeare traveling around with his company of actors, having some of the experiences that inspired some of the plays.

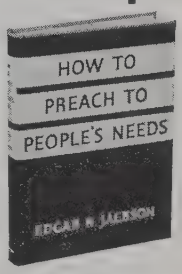
This is not what you would call a great book, nor is it an especially profound one. We are not taken into the mystery of the person who wrote the immortal dramas nor are we led into the mysteries of such a man's personal relations. Quite a good deal is made of his affection for his brother Ned and two of the boys in the company. But his relation to Anne is skirted about and his extramarital relations are implied but not enlarged on very much.

There must have been a good deal more to him than appears in this book, and I get the impression that the great matters have been ignored or missed. Yet there is a good deal of authentic Elizabethan atmosphere and it helps to put us in the environment which produced the greatest of English dramatists and poets. Perhaps this is all the author intended.

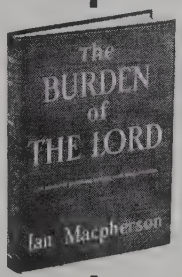
Practical Help for the Man in the Pulpit

BY EDGAR N. JACKSON

How to Preach to People's Needs



This practical handbook for the working preacher relates—with concrete examples—the understanding of recent psychological insight to the art of preaching. Contending that preaching and counseling are complementary functions, Mr. Jackson here shows how a preacher may extend and strengthen his counseling by sharpening the valuable tool of pulpit utterance. A richly rewarding book for both minister and student—to help bring pulpit and pew closer together in a healing, redeeming, and saving relationship. *Published January 9.* **$2.75**



BY IAN MACPHERSON

The Burden of the Lord

This book is about the nature of preaching, the ideal nature of the man who preaches, technical aspects of sermon preparation and delivery, and the encounter between the congregation and the minister in the pulpit. Mr. Macpherson not only tells of the importance of preaching—he tells one *how* to preach: how to choose a text, how to approach a topic, how to use illustrations and quotations, how to end a sermon, even how to stand in the pulpit. Ministers old and young, seminary students and seasoned veterans, will be refreshed and inspired by this totally new approach to the function of preaching. *Published January 9.* **$2.75**

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Private Pipeline?

ON AUTHORITY AND REVELATION (The Book on Adler, or a Cycle of Ethico-Religious Essays), *by Soren Kierkegaard (trans. by Walter Lowrie). Princeton University Press, 205 pp., $4.50*

By ROBERT McAFEE BROWN

In 1842, a priest of the Church of Denmark named Adler, who had been an ardent follower of Hegel, had a "revelation" in which Jesus bade him burn certain of his former writings, after which, as Adler says, he wrote several sermons and addresses "with Jesus' cooperative grace, so that I have been only an instrument." Since this sort of thing does not sit very well in an established church, Adler was suspended by his bishop and finally deposed from the priesthood.

Adler might never have been heard of again had not Kierkegaard decided to write a book about Adler's supposed revelation, a volume which was not published during Kierkegaard's lifetime, and which has only this year been rendered in English, by the indefatigable Kierkegaard scholar, Walter Lowrie. He has assiduously gone over the many corrections Kierkegaard made in his own copy, and collated these with pertinent passages from Kierkegaard's untranslated papers.

From such a description it might seem as though "the book on Adler," published under the above title, would have only a very limited interest, appealing perhaps to the Kierkegaard scholar or to the person who wants to have every book by Kierkegaard on his study shelf, or to the student of the bizarre in the realm of religious phenomenon. Such an appraisal, however, is very far from the truth.

The present volume is of intense interest, and deals with issues much larger than Magister Adler himself. For, as Kierkegaard points out, Adler stands as "an epigram upon the Christendom of our day." Curiously enough, Adler became a priest while he was still a pagan, and at the very moment when he first came within striking distance of the Christian faith (though Kierkegaard shows the utter folly of his supposed "revelation"), at that moment he was deposed from the church!

This gives Kierkegaard a chance to develop one of his favorite themes: the difficult task of introducing Christianity into Christendom when it is automatically assumed that, of course, "everybody is a Christian." With devastating wit he describes what kind of Christianity this really is, and furnishes a rather frighteningly accurate account of the "Christianity" of a good many Protestant churches today.

No pastor can read this book without a good deal of soul-searching about the content of his preaching, the quality of his ministrations to his congregation, and the degree of exposure to real Christian faith which his laity have received through him.

That is one of the broad values of the book. Another of its values is the way in which it dispels many of the canards which circulate about Kierkegaard. No longer will it be possible to assert that his understanding of Christian faith is "subjective" in the sense that each individual believes what he wants. (That never has been true of Kierkegaard, but some of his other writings have created that impression among those who read too quickly.) For this is one of the things for which Adler is flailed most vigorously by Kierkegaard.

Many of Kierkegaard's most familiar themes are brought to play in the treatment of Adler. The famous essay on the distinction between a genius and an apostle, for instance, is found to have been contained first of all in this book.

The recognition that one who is a true follower of Christ must be willing to make sacrifices, the tragic failure of trying to make Christianity plausible, the mistake of letting the "1800 years" since Christ establish the truth of Christianity, the possibility of "offense"—all of these appear, and appear in the context of a given situation; namely, the need to pass judgment on the contention of Adler that he has had a revelation. The short chapter on the "fact of revelation itself" is very meaty in this regard.

The long third chapter, which is a full examination of Adler's claims, as found in his writings, is one of the most devastating pieces of theological dissection that I have ever read. No one who reads this chapter will be likely to claim a private pipeline to the Most High, which flies in the face of the Christian revelation.

Those who have profited from Kierkegaard in the past will find new stimulation in this volume. Those who have not ought to expose themselves to him and discover how relevantly he speaks to the contemporary pastor, and how incisively he convicts us all of our foibles and sins at the very points where we are most proud of being exempt from pride.

Pushing Aside the

FROM FAITH TO FAITH (F
Old Testament Literature)
Davie Napier. Harper & Brot
pp., $3.00

By G. ERNEST WRIGHT

One trend in the modern c
the revival of interest in the Ol
ment. Wherever one goes, cle
laity frequently ask: "What ca
that will h
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Testament
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recommend
book amor
very few on
select in an
the question

NAPIER

This is B.
Napier's firs
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School he,
other youn
Testament teachers elsewhere, h
to forge his own way, discover t
Testament's meaning for himse
struggle with its relevance befor
isterial students. Those of us w
attempting this have learned a
deal from our scholarly "father
we also understand their weak
They were able to say very littl
was really exciting to the faith
Church.

The Old Testament is a thrilling
to Napier, and he here shares w
a few of the things he has learn
his own rediscovery of the Bibl
says that the average Old Test
reader's loss of the sense of the l
ture is not entirely his own faul
that of the Old Testament: "An
lot of 'guff' has come between the r
and the book. *From Faith to Fa*
believe—pushes at least some of th
tervening matter aside and bring
reader and the Old Testament di
together again."

Napier does not attempt to surve
whole of the Old Testament in the
compass of his book. Instead he
cusses five main types of material
Under "myth" he gives an expo
of Genesis 1-11. (2) Under "legen
deals with the "covenant with
fathers" (Genesis 12-50). (3) In
tory" he gives a survey of the U
Monarchy, 1 Samuel 12–1 Kings
(4) Chapter IV, "Prophecy," is a
ment of the First Isaiah. (5) "La
a brief attempt to summarize the n
ing and intent of the legal codes.

The first three of these five cha
were by far the best, while the last
resents a subject in which the a

has not been intensely in-

no space here to detail criti-
major problem to me is the
of the two "events" which
utely central to any Israelite
of faith: the Exodus (and
it the Sinai Covenant) and
est. Any adequate survey of
stament must now deal with
"events" in Israel's own re-
nsciousness, for such theo-
ucture as the Old Testament
ived from them. The author
obably admit this freely, but
his subtitle ("Essays on Old
Literature"), and say: "I am
nothing final or complete; I
nt to say this much right now,
re!"
look forward with great in-
future works from the pen
eresting and promising young

Makes It Tick

D OF SOCIAL AND ECO-
RELATIONS: What It Is,
t Does, How It Works, *by the*
l Board of Social & Economic
ns, The Methodist Church.
, 60 cents.

K M. MOORE

of the production of this book-
e General Board of Social and
c Relations was a meeting
n of annual conference Boards
l and Economic Relations in
n, Illinois, February 1-4, 1955.
whole this was one of the most
ing and creative conferences of
ien it has ever been my privi-
ttend.
cope of problems considered
ad; the leaders brought to the
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in various fields of social and
c relations. And the approach
objective and creative as one
easonably expect in any con-

General Board of Social and
c Relations, with auxiliary jur-
al and annual conference
nd local church committees on
nd Economic Relations, is new
odism this quadrennium. As a
to the San Francisco General
nce, I could not escape the feel-
some of the delegates who were
in favor of the legislation set-
such a board were primarily
ed with soft pedaling the social
ions of the Christian Gospel.

At the crossroads

subjectivism?

liberalism?

existentialism?

evangelical supernaturalism?

objectivism?

fundamentalism?

High Church movement?

"Barthian" biblicism?

which way now?

Today there is a widespread revival of interest in theology. But in which direction is theology moving and what elements are most prominent? Is the movement toward objectivity—of which fundamentalism, the High Church movement, and "Barthian" biblicism are representative—or toward subjectivity —liberalism, existentialism, or evangelical supernaturalism?

The symposium in this quarter's issue of *RELIGION IN LIFE* assays the present theological picture. **Nels F. S. Ferré,** professor of philosophical theology at Vanderbilt University, in the first essay evaluates the main Protestant positions, showing afterwards what they require of each other, and the requirements for moving toward a relevant, genuinely creative faith for today.

To Dr. Ferré there are three replies by other well-known theological figures *who hold different views:* **Paul Tillich,** Harvard University; **Cornelius Van Til,** Westminster Theological Seminary, Philadelphia, a leading fundamentalist scholar; and **Alden D. Kelley,** president and dean of Seabury-Western Theological Seminary, Evanston, Illinois, an ecumenical-minded Protestant Episcopal churchman.

In this same issue of *RELIGION IN LIFE* other thought-provoking writers discuss a variety of topics from the Christian point of view—to keep you informed, to stimulate your thinking, and to help you better understand the ramifications of the Christian message to the contemporary world.

RELIGION IN LIFE
A Christian Quarterly of Opinion and Discussion
The Contents
Winter, 1955-56

Where Do We Go From Here in Theology?	Nels F. S. Ferré
	Paul Tillich, Alden D. Kelly, Cornelius Van Til
Theology Beyond Paradox	Arnold B. Come
Changing Conceptions and Unchanging Truth	Walter Russell Bowie
The Relevance of Ministerial Training	Ronald A. Ward
Protestant Theology and Church Life	John B. Cobb, Jr.
The Socio-Ethical Ambiguities of Religion	Oliver R. Whitley
Methodist Theology in America in the Nineteenth Century	Leland H. Scott
Rest For Your Souls	Walter Lowrie
Gamaliel Bradford's Use of Words	Lowell M. Atkinson
The Literature of the Baptists	Leo T. Crismon
Book Reviews	Book Notices

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If such was the purpose of any person or group in the General Conference, then I am sure they now see that the step the church has taken has opened the way for the church officially to speak and to take appropriate Christian action in the matter of social and economic relations.

The statement of Bishop Lloyd C. Wicke, chairman of the board, in the booklet is a most excellent historic statement and evaluation of the purpose and achievements of this agency of the church to date. It indicates what some of the more progressive conference boards are doing.

The booklet helps one to catch something of the vigorous spirit and important trend of this agency. The work of the Evanston conference was done in an inspiring setting of worship with such leaders as Harold A. Bosley, Charles M. Crowe, and Henry Hitt Crane. The speakers and worship leaders made an important contribution by helping to create the motivation to follow through with appropriate Christian action.

Marshall Scott and Emerson Smith gave the conference deep insight into the problems of present-day industrial relations. The message of Archibald Carey, Jr., a former fellow student at Northwestern University, lingers in my mind as one of the most masterful addresses I have ever been privileged to hear.

A. Dudley Ward made a significant contribution, as the booklet indicates, in his efforts to help the conference grapple with certain important economic trends and their implications for religion.

To me the weakest spot in the conference was in its effort to deal with race relations. This may be due in part to the fact that this constitutes one of those serious current problems for which no one or group has all the answers. When I made some remark in criticism of an organization for its stand on segregation recently, my teen-age daughter now in college, said, "Dad, don't forget that the church, your institution, is segregated too."

It was not an answer to reply, as I did, that there is nothing in the constitution to prevent anyone coming into membership in the church. Nor was it a complete answer to point out all the important things we are attempting to do on a community level to improve the relations between the Negroes and whites.

The complete answer lies far beyond all of this, in a broader Christian understanding and more courageous Christian action.

To Set the Image Free

THE MEANING OF THE CREATIVE ACT, *by Nicolas Berdyaev. Harper & Brothers, 344 pp., $4.00*

By CARL MICHALSON

Nicolas Berdyaev was one of a group of Russian intellectuals who had an amour with Marxism before the revolution. The probing and restless Russian spirit in Berdyaev, which one associates with someone like Dostoevsky, contributed this disaffection with Marx and his return to the church—to Eastern Orthodoxy.

When the revolution came, Berdyaev was exiled, and he spent the rest of his life in France, just outside Paris. This book—written in 1914, published in 1916, and just now translated into English by Donald A. Lowrie—while it is his fourth book, was his first to be written from exile.

The works for which he is chiefly known to us have appeared since this one, such as *The Destiny of Man, Solitude and Society,* and *The Meaning of History* (Alec R. Allenson, $5.00, $3.00, $3.50, respectively). But the seeds of his advanced work are already sprouting in *The Meaning of the Creative Act.* To read it is like seeing the youthful portrait of a man whom you have known only in his later years. The fatty features of his maturity are present in this book in sharply chiseled outlines.

Berdyaev's philosophico-religious writings are basically a flowering of Christian mysticism upon the sweeping landscape of culture. It is the radiant and positive mysticism of the Eastern church, best exemplified in the West by someone like Jacob Boehme. The kernel of the view is what Berdyaev is fond of calling "the Christology of humanity," for Christianity in his understanding begins neither from God nor from man but from the God-man.

While the God-man *par excellence* is Jesus Christ, the purport of the Christ revelation is that all men have the image of God. All men are themselves Christs. The vocation of man, then, is to set this image free; and the task of this book is, as the subtitle of the German edition indicates, "an attempt at a justification of man."

The full knowledge of man's vocation is hidden from him even within the biblical faith and within the church which sponsors that faith. For in the Bible the Old Testament orients life to the law which introduces constraint and exacts formalistic obedience.

The New Testament sponsors redemption which comes to a man only in his sin and evokes the passive characteristics of repentance, gratitude, and subservience. Catholicism, Berdyaev belie perpetuated this temper, and I rightly repudiated it.

But Eastern Christianity has new life of creativity in the a Spirit which supercedes the le the age of the Father and the sciousness of the age of the the age of the Spirit is an age of ity in which the God-manhood intended by the Creator and by the Christ, begins again to its responsibility toward contin creation which God began.

Two remarkable effects of th tion will be obvious to one wh this most suggestive book. On fabulous guidance that is gi Berdyaev for creativity in every of life: philosophy, marriag morals, politics, and religion.

The other is the quiet revolu implicit in the suggestion th creativity of the age of the spi not wait upon the response of Christendom. It erupts in cult secular and pagan ways as a fore what Christians could experie they were to live beyond law a pentance in the victorious free the spirit.

No Limit

JESUS AND THE KINGDO GOD, *by Harold Roberts. Ey Press (Alec R. Allenson), 11 $3.00*

By T. A. KANTONEN

Here is another excellent work series of Fernley-Hartley Le which has produced such outsta treatises as R. Newton Flew's *Jesu His Church,* Vincent Taylor's *Atonement in New Testament Tea* (Alec R. Allenson, $3.00, $3.25 re tively), and Philip S. Watson's *Le Be God* (Muhlenberg Press, $2.5 is also a further demonstration creative vigor and depth of the ogy of British Methodism.

The author, who is professor of tematic Theology at Richmond C Surrey, points out with admirable ity and conciseness the main the cal implications of the teaching of in the Synoptic Gospels about the dom of God. A survey of biblical in this field during the present ce shows that the Kingdom is n "ideal community which is the g human endeavour" but an eschat cal reality deriving its meaning the ultimate end of all life and h

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Harold Roberts is concerned with the question whether the eschatological approach to the Gospel is only a passing phase of academic research or the beginning of a new theological epoch. The latter will be the case if "it can be built up into preaching, worship, life and thought of the Church as a whole" and "appropriated by the Christian believer."

To this end the author analyzes afresh the concept of the Kingdom and its bearing upon four of the basic themes of theology: the doctrine of God, the person of Christ, the Church, and the Christian hope.

The Kingdom is essentially the sovereign rule of God rather than the realm over which he reigns. It is a rule of grace and its supreme blessing is communion with God. It entered the world in the person of Jesus and centers in his cross, but it points to a future consummation. It implies a community of God's people committed to his kingly rule and commissioned to proclaim divine salvation to men in the new age which has dawned.

The concept of God on which the Kingdom rests is that of sovereign and creative love, active in history and revealing itself in persons and events rather than in ideas or propositions. In the person of Jesus the character and purpose of God is unveiled once and for all. The end of revelation is redemption, and it is in the crucified Christ that God manifests supremely both his righteous judgment and the immeasurable power of his love.

The Church has its source in the eternal will of God. It is the instrument of the Kingdom, the continuation of the Incarnation, "Christ Himself going forth through the dedicated lives of His disciples."

People do not "join" the Church. They are called out and sent forth by Christ to be his representatives in the world. To heal the existing divisions, what is needed above all is a new vision of the nature of the Church in the light of its relation to the Kingdom and our continuity with the church of the apostles.

The Kingdom will be consummated in the coming of the Son of man at the end of the present age. This Christian hope is an assured reality founded upon the triumph Christ has already achieved over sin and death in the Resurrection.

The future Kingdom is not the result of an evolutionary process but the fulfilment of the divine redemptive purpose. "Eternal life, or life in a divine dimension, in this world and in the world to come is dependent on the grace of God."

This is a powerful book, based on a clear and firm grasp of the central content of the Christian message. It is the eternal Gospel made vital and relevant to our day. It is the kind of theology that enables the reviewer, a Lutheran, and the author, a Methodist, to realize the genuineness of their unity in Jesus Christ.

It gives substance to the hope expressed in the concluding word, "given a Church that is completely committed to its vocation as the organ of the Kingdom of God, there is no limit to what God is able to accomplish through its witness."

All About Methodists

UNDERSTANDING THE METHODIST CHURCH, *by Nolan B. Harmon. Abingdon Press, 191 pp., $2.00*

By RAY W. RAGSDALE

No one in The Methodist Church is more qualified to write this book than Nolan B. Harmon. For years he has served as editor of *The Doctrines and Discipline of The Methodist Church* and therefore knows the church well.

The book is addressed to "every Methodist who wants to know more about his own church." Harmon has succeeded in producing a work that will meet this desire.

HARMON

The book is written for laymen. The style is conversational. Scores of questions any layman might ask about his church are anticipated and answered. Harmon begins with a fascinating chapter on "How it started," giving a quickly moving outline of the Methodist heritage. Then follows a careful elucidation of the historic doctrines and beliefs.

The author gives an explanation of the discipline, organization, ministry, and officialdom of Methodism. The chapter on "Worship and the Sacraments" is especially outstanding. One gets an impressive view of the church at work, through its church school, Woman's Society of Christian Service, lay activities, and the various general and conference agencies.

One misses an adequate consideration of the important youth program of Methodism at this point. This would appear to be one of the few serious oversights of the book.

The closing chapter outlines ilarities and differences betw Methodist Church and certa communions, including the Catholic, and lifts up the ir ecumenical spirit that mark odism.

This is a good book. It will b ful addition to any minister's It will be a book the minister frequently to persons, both M and non-Methodist, who will co ing, "I'd like to know more ab Methodist Church."

Help for Teachers

THE INTERNATIONAL LESS NUAL—1956, *edited by Cha Laymon. Abingdon Press,* $2.95

By BOND FLEMING

Many are the books published ingdon Press, but this one ma them all in influence. This wo be used by thousands of church teachers; it is the book that m us have been waiting for, and for.

Here teachers will find outst biblical scholarship, combined w triguing interpretation and p suggestions for applying the les our lives in our day.

The limit for this review could ceeded easily in outlining the ma features of this new and compreh commentary on the International day School Lessons. The 440 pag clude twenty-four maps and dra lesson texts are presented in bo King James and Revised Standar sions in parallel columns.

There is an explanation of the text, and an application of the (with a succinct statement of the the lesson). Specific suggestion made for teaching the lesson—a way from start to finish, includ "tie-in" for next Sunday.

Another valuable aid for wee week preparation and teaching brief interpretation of the daily readings. Additional features whic enlarge the teacher's perspective enrich his teaching, are the unit o izations, the suggestions for a visual resources, and the articl special days.

Another long story could be w about the (interdenominati authorship of the volume. The fifteen names—Charles M. La Roy L. Smith, Theodore P. F Floyd V. Filson, the late Mary M. rison, Gerald B. Harvey, Franc Kearns, Lindsey P. Pherigo, Chest Quimby, Martin Rist, Ralph W.

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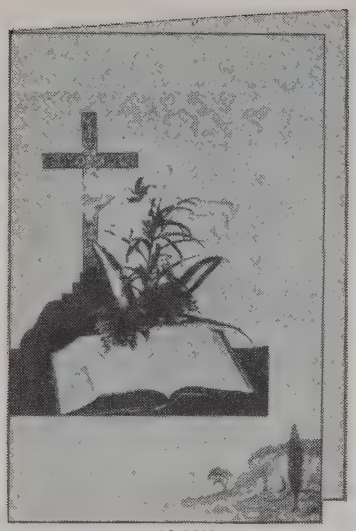

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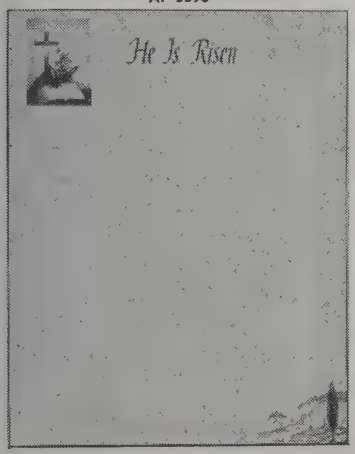

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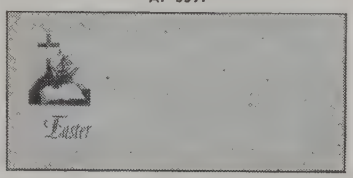

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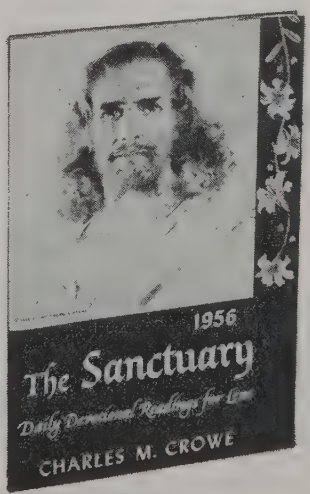

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man, Dwight E. Stevenson, J. Carter Swaim, Howard E. Tower, and Kyle M. Yates—is an impressive one in the field of religion.

Few people know all of the writers; yet there is no one in the field of religion who does not know several of them. Special praise for some is omitted because there is not room for the merited recognition of all.

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Pastors should know the educational program of the church, especially the teaching content of the church school. Now this content is easily available, and is enriching for preaching and for life; this volume should be on the shelf, and often in the hand, of every pastor.

Our Economic Life

THE AMERICAN ECONOMY: ATTITUDES AND OPINIONS, *by A. Dudley Ward. Harper & Brothers, 199 pp., $3.50*

By ANDREW ROCKOVER-CECIL

The Gospel, concerned as it is with all activities of man, is also concerned with the moral distribution of wealth, with disparities of income, unemployment, depression, economic security, and abundance. As Christians we believe that economic life is not decreed by nature, and modern man is committed to shape his and his fellow man's economic destiny.

WARD

Evidence of the place of religion in man's economic life is the series of studies on Ethics and Economic Life sponsored by the National Council of the Churches of Christ in the U.S.A.

This book is the sixth study in the series (four were reviewed in THE PASTOR, Oct., 1954, p. 34, and the fifth in July, 1955, p. 38). It analyzes primarily the different attitudes and opinions of certain groups and individuals concerning their own economic conditions and problems. The study was based on interviews and group discussions.

A polling method was used with 503 men and women individuall viewed in co-operation with tional Opinion Research Cent University of Chicago. Thi groups were organized includ sons of various professions di among eighteen states. Throu methods an effort has been Part I of the book to find the in goals, satisfactions and dissatis sense of service, relations wit workers and labor unions, an aspects of work involved.

The second part of the boo voted to moral standards, as exp group discussions.

The book is stimulating and provocative opinions. The questi which served for individual inqu the answers received should pro ful and stimulating for lively disc in church groups and audiences as in the classroom of the co economics.

Readers concerned with the ef the American economy upon th of people do not have to have a training in technical economic a to enjoy the book. A. Dudley W not only a competent economi clergyman but also an able writ has summarized the results of the views with great skill.

There are a few critical re which should be made, howeve sample of 503 men and wome taken from a very small area of ern Illinois (357 resided in Chi Their opinions, therefore, can be interpreted as opinions of the ican people.

Although, as the writer admit evaluation of the opinions and att has no scientific pretensions, the often wonders if any conclusions be reached at all since opinions divided and quite often contradi in group discussions, consensus do always emerge.

This criticism is not intended to vey the impression that the study a first-rate work; rather it is the p system that possesses weaknesses often disqualify the results for pra use.

Because of the prominence of th thor, the reader is disappointed wh does not find the author's conclu The study does not go beyond the ions of the participants, and some opinions are very provocative. (Fo stance: "Christianity is a system o vation, not purely and solely a sy of ethics. Ethics can exist withou core of Christian beliefs."

Since we are on the threshold of some scientists tell us is the Se Industrial Revolution (atomic en automation) the conclusions of su

as Ward would be of high
those who are concerned
roblems which we expect to
re time, new responsibilities
nessman, etc.).
rpose of the book was to dis-
nderlying concern about the
usiness life and the problems
ice that arise in earning a liv-
al was fully achieved. If the
book was to supply a source
ons for groups concerned with
ur economic life, the source
e inexhaustible.

ld and the Odd

SCOPAL CHURCH AND ITS
by Powel Mills Dawley.
y Press, 310 pp., $1.50

M. VERSTEEG

ny one of the competent ac-
w issuing from church presses
enominations run and are run,
vhat makes them tick. Then
fairly well the story of them
all. It is astonishing how little novelty there is in church procedure and management.

VLEY

Tried and tested techniques obtain across denominational lines. They go by different names. The Protestant Episcopal vocabulary is vibrant with the venerable, e Methodist has more of a jour-tang: yet they come to much e thing.

Presbyterians, Baptists, and anage to stagger along without nd nuns in their midst, and the ne Episcopalian for the medie-n in methods—wins easily over etitors, in the way the church ussed works, and in the organ-work it does; it is tweedledum edledee with all major denomi-Hence this book should explain rch to its members.

n evangelical, however, this ikely to prove annoying. While rch differeth from another in ocio, here it is overdone. Those ho have had the privilege of ng with the representatives of at church on behalf of our own, ith what modesty and fairness, p appreciation of others, they ent their views. It is a joy to th them!

ere almost all of their differ-
ences are stated as gospel truth. One would suppose them to be undisputed! To add insult to injury, sins of omission vie with these sins of commission. One would suppose from this volume that the Anglo-Catholic scarcely exists; and that, if he does, it does not much matter!

To many of us, it is a debatable question whether there is virtue in the unity that keeps both these sides under the same kind of roof, especially when we know of what the roof consists. But no Episcopalian will know his church unless he knows why men of fine mind, deep spirituality, and Christian purpose are on these opposite sides. If it should not be published in Gath, it had better be published in America!

The old and odd claims, that the Episcopal Church is the lone "bridge-church" between the Catholic (non-Roman) and Protestant views; that it has the only valid succession, and that its kind of Communion service is the only one that gives centrality to all Christian facts, are here reiterated as if they were dogmas no one with sense would question.

That the book will find acceptance in this church is due to the fact that, despite the profound humility of many of its leaders, both high church and low, this humorless spiritual strutting is still a popular pastime with its rank and file.

Powel Mills Dawley literally dotes on the *Book of Common Prayer;* and in his dead-pan devotion he offers this amendment to our Lord's statement: "Often the reality of Our Lord's presence comes with new meaning when 'two or three are gathered together' in His Name, **sustained by the familiar services of their** *Book of Common Prayer.*" (Boldface added) Think of us poor evangelicals, having only the Lord to get on with when two or three of us gather!

It is not how a church works, but what it works for, that counts. And what really matters for him (and officially, still, for his denomination) is the Lambeth Quadrilateral, with which that church is currently sitting around when it confers with the Methodists; and which he all but acknowledges as the iron curtain that was pulled down —and fast!—on the Presbyterians, U.S.A., in 1946, after years of negotiations.

Lambeth may yet be the death of the Protestant Episcopal Church, but it has not as yet contributed one iota toward the possibility of church union.

Nothing is more pathetic than the attitude of the Protestant Episcopal Church toward its women and the ministry; but for solid humor, absolutely

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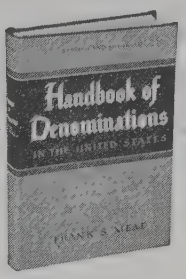

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unintended by this solemn author, read pages 166 and 167. The dark ages hop right back into the center of the high society circles in which the good women of this church so conspicuously and constantly shine.

If you want to know what's best about this book, let me commend its index. No matter what you look for, you can find it in the twinkling of an eye.

Issues Men Face

LIVE ALL YOUR LIFE, *by Alson Jesse Smith. Henry Regnery Co., 219 pp., $3.75*

By PAUL L. HIGGINS

Alson Jesse Smith is a Methodist minister and member of the New York East Conference whose wide and unusual interests and scholarly bent have taken him into some fascinating areas of investigation. He has written on religion and psychology, politics and art, and his books have dealt with subjects ranging from psychic evidence for personal immortality to night life on Chicago's left bank.

SMITH

Live All Your Life is both delightful and stimulating, with every chapter holding the reader's attention. The book is certainly pertinent to human needs. It does not deal with irrelevant subjects, nor are pages wasted answering questions no one ever asks. It deals with some of the issues that are really important to men.

There is an unconventional freshness and healthiness pervading the author's viewpoint. Smith believes in the reality of prayer and in spiritual healing. He supports his views with evidence and lists examples both of individuals with charismatic power and of groups engaged in healing practices.

Acquainted with the medical approach as well as the cultist, he can see great value in psychiatry as well as Christian Science, in Roman Catholic shrines like Lourdes as well as Norbert Day's New Life Clinic. He believes that there is healing for all and that "the Source is One Source though channels be many."

The chapter, "Your Friendly Preacher," intended primarily for young men, will give the pastor some satisfaction and at the same time may irritate his clerical ego. "Man and Marriage" is clearly written and absorbing chapter which should prove of particular interest to ministers who wrestle with social and economic issues.

When Smith writes on "We Live Forever," he is obviously in his favorite field. He presents the documented and proven psychic evidence for personal survival, a subject he deals with at greater length in his book *Immortality* (Prentice-Hall, $3.00).

Live All Your Life is a most refreshing book, and one well geared to the real issues men face in their personal and collective lives.

Reviewers

ROBERT MCAFEE BROWN, associate professor of Systematic Theology and Philosophy of Religion, Union Theological Seminary, New York City, and author of *The Bible Speaks to You* (Westminster Press, 1955).

BOND FLEMING, professor of Philosophy, Millsaps College, Jackson, Miss.

PAUL L. HIGGINS, pastor of Hyde Park Methodist Church, Chicago, Ill.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Wittenberg College, Springfield, Ohio, and author of *The Christian Hope* (Muhlenberg Press, 1954).

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ANDREW ROCKOVER-CECIL, dean, School of Business Administration, Mc Murry College, Abilene, Tex.

JOHN M. VERSTEEG, pastor of First Methodist Church, Athens, Ohio.

G. ERNEST WRIGHT, professor of Old Testament History and Theology, Mc Cormick Theological Seminary, Chicago, Ill.

...KS ...efly Noted

...R'S ENCYCLOPEDIA OF ...ES, QUOTATIONS AND AN-...TES, *by Jacob M. Braude. ...e-Hall, 476 pp., $4.95*

...bilation of twenty-nine hun-...sixty-one, to be exact.

...N OF THINGS TO COME, ...ed by Dorothy McConnell. ...ship Press, 80 pp.; $1.50, ...75 cents, paper*

...the editors of *World Outlook* ...iled here selections from the ...panels, and discussions—both ...nd spoken—coming out of a ...f the Division of Foreign Mis-... the National Council of ... at which the pattern of things ...in missions was studied. Miss ...ll, the compiler, uses the word ...in the sense of a pattern that ...ut out by man to fit the needs ...ving world."

...SPECTS OF RABBINIC THE-...Y, *by S. Schechter. Behrman ...., 384 pp., $4.50*

...thor seeks in this book to pre-... reinterpretation of rabbinic ... on several theological topics ... a part of the religious con-...ss of what he terms "Catholic ... Contents of the book grow out ...urse of the lectures delivered ...eriod of years. Rabbinic litera-...ws out of the discipline of Jew-...hers during the post-biblical ...stament) period in adapting the ... of the scriptures to their day. ...dy of rabbinic Judaism is im-... to an understanding of the ...und for Christianity and of ... in the early Christian period.

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SIX 20TH CENTURY MYSTICS, *by G. Ernest Thomas. The Upper Room, 64 pp., 35 cents; three copies, $1.00*

Devotional practices of six modern Christian "mystics" are briefly presented in the belief that those who examine these spiritual disciplines will find helpful ideas for the deepening of their own knowledge of God. The six men are Rufus Jones, Albert Schweitzer, Glenn Clark, Peter Marshall, Frank C. Laubach, and Dietrich Bonhoeffer.

THE SPIRITUAL LIFE, *by Evelyn Underhill. Harper & Brothers, 128 pp., $1.75*

Originally presented as four broadcast talks, this material has been reprinted with the idea that it would be useful for Lenten reading. The author is well known for her fine devotional writings.

THE REDISCOVERY OF THE BIBLE, *by William Neil. Harper & Brothers, 255 pp., $3.00*

Does the Bible still have anything to say to us today? This is the question the author seeks to answer in this book. "It begins from the standpoint of the plain man who sees that our scientific age is not bringing us the paradise on earth for which we had hoped, but who feels also that the traditional foundations of our way of life have been so badly undermined that we can no longer turn to them for guidance." The foreword is written by L. Harold DeWolf, Methodist theologian of Boston University School of Theology.

THE PRIESTHOOD (A Translation of the *Peri Hierosynes* of St. John Chrysostom), *translated by W. A. Jurgens. Macmillan Co., 133 pp., $2.50*

Here is the work of a man who fled to the mountains in order to avoid being consecrated a bishop. St. John, called Chrysostom, or the golden-mouthed, wrote this book on the priesthood partly to explain his conduct, it is suggested. It also is an attempt to write on the duties of the pastor of souls.

THE LITTLE PROFESSOR OF PINEY WOODS, *by Beth Day. Julius Messner, Inc., 192 pp., $2.95*

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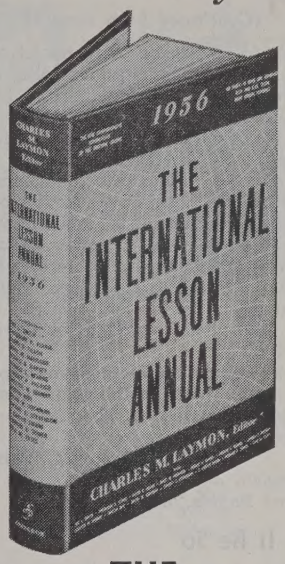

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Your Right to Say It

(*Continued from page 1*)

was not to please the perfectionist or displease the traditionalist; but to offer a suggestion that we had found to be helpful. The purpose was simply pragmatic. Even John Wesley did not hesitate to forsake the traditional for the pragmatic.

We did not wish to trim the communion service to fit either a time schedule or personal preference, but to combine with it some things that are a necessary part of our worship. There is no objection to following the ritual to the letter. More important than the letter, though, is the spirit, and what we find to be spiritually helpful.

I take it that in Methodism anyone is entitled the liberty of following what is to him spiritually helpful. That I try to grant to others. . . .

LEROY M. WHITNEY
Plainfield Ave. Methodist Church
Grand Rapids, Mich.

May It Be So

EDITOR: Let me commend you for the editorial, "A Sickness in the Church" [Oct., p. 11]. You have calmly and dispassionately, yet very pointedly, brought to the bar of Christian ethical judgment a situation which some have tried to keep from the public view. Yet through it all you show a genuine brotherliness and warm affection for those whose action you condemn. May it ever be so in our church!

RAYMOND E. BALCOMB
First Methodist Church
Medford, Ore.

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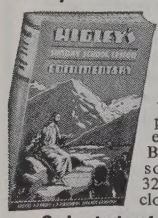

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Will Support Forum

EDITOR: You are to be highly commended for your editorial. . . . I am glad that our Methodist journals are serving a basic function by providing a forum where moot questions and controversial issues can be aired.

The idea of any kind of thought-control or of a monopoly in the market place of ideas is abhorrent to many of us, for we feel that this is out of keeping with the Christian ethic and symptomatic of a basic insecurity.

I, for one, will support you in your policy of opening these questions for discussion, and in this particular instance I am in agreement with your position.

PAUL B. MAVES
Drew Theological Seminary
Madison, N. J.

We May Be Burned

EDITOR: Congratulations on your courageous editorial. . . . It is good that we can bring these "problems" out into the open for honest discussions and opinions; and surely the basic concern, "the freedom of thought," is one that we cannot lose and still remain an instrument for God's truth.

I am afraid that we on the local fronts are even less courageous than our leaders, and are pouring a great deal of oil on troubled waters rather than face the issues of witnessing as Christians in a confused, secularized society. I am afraid our oil, however, will catch fire and we will be more severely burned than by honestly facing the issues like Christian gentlemen. Surely there is room for disagreement in a great church like ours.

You have helped many of us to be a little bolder and more prophetic in our pronouncements. . . .

JOHN C. GINGERICH
St. Paul's Methodist Church
Okemah, Okla.

Can a Sick Man Keep Pace?

EDITOR: . . . I wish yours was the voice of Methodism. Did the official news-magazine of Methodism have anything to say about this Lake Junaluska-Nels Ferré debacle, or did I miss it in one of my scanning moments?

Where was the leadership of our beatitudinous bishops? Of course we out here on the Pacific Coast believe we have the cream of the council. . . . I'll wager none of them would have platituded piously that it would be better for one man to "die" within the framework of Methodism than have all the people suffer. . . .

I have bought Ferré's book, *Making Religion Real* (Harper & Brothers, $2.00), and will read it rather avidly now to see what makes Methodists run like conscientious cowards and why our leadership, in the crisis of courage, give in to the dictates of a dilapidated discipline. . . .

I'm proud of the fact that you challenge the statement of one official that 99.44 per cent of the people called Methodists in the Southeastern Jurisdiction would approve the action of the trustees. I was born and raised in Texas (that's still in the South, isn't it?), and I don't recall any man or woman running away from a N suh, especially when he had bee to come into the territory.

Methodism may be on the m how far can a sick man keep up th

WARREN W.
First Methodist Church
Marysville, Calif.

Prop of Conformism

EDITOR: . . . I am particularly that you treated the Ferré inciden as it was, as only a detail in the picture. It is questionable whethe odism in this country is not re point where it cannot take a publ on anything more explosive than t to increase World Service giving. T broadness that has been one of th boasts of the Methodist tradition turned into a major prop of a rathe conformism. . . .

ARTHUR J. MOOR
New York, N. Y.

Mind of the World

EDITOR: . . . To those who kno Ferré these concerted attacks upon tegrity as a Christian theologian Christian man are well nigh incredil transparently Christian witness is oughly convincing to anyone who l common honesty to hear him out or him through. It can only be assum his fevered detractors are indispose either.

As for "A Sickness in the Church always a probability in proportion mind of the world is allowed to cro the mind of Christ.

ROBERT E. CUSH
Duke Divinity School
Durham, N. C.

Healthy Sign

EDITOR: . . . You state that the W tradition is "to think and let think." criticize the people who made the com against Dr. Ferré and the officials Junaluska camp meeting for taking n such. It seems that you are doing the thing you are criticizing. It is also Methodist heritage to disagree with w ever we think is not true to our Meth doctrines.

Secondly, I think that such protest not an indication of a sickness withi church but a healthy sign. Every ch must work in some framework, even Methodist Church. Otherwise there is confusion. The protesting of things ou that framework is an indication that Methodists know what they believe are taking advantage of their right t so. In a great church like ours when enjoy a great deal of freedom, I think is a most healthy sign.

I would like also to note that the really nothing morally wrong, as you to indicate, with the cancellation speaking engagement. I imagine tha Ferré would be the first to acknow this.

GEORGE CRO
Walton Methodist Church
Pittsburgh, Pa.

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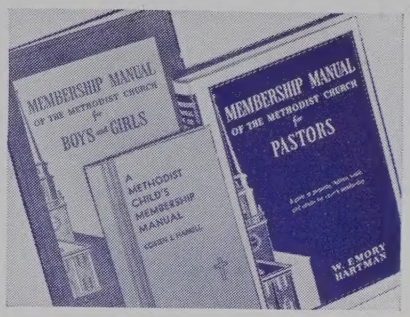
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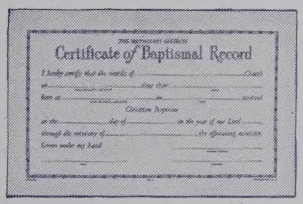

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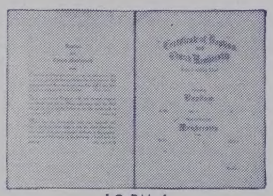

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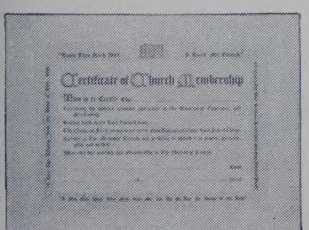

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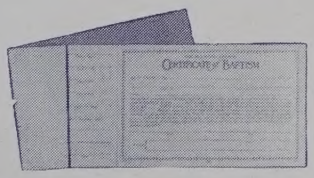

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—Edmund Davison Soper, in *Racism: A World Issue* (Copyright, 1947, by Stone & Pierce, Abingdon Press)

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